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Editorial

"A Dangerous Experiment"

"THAT will be a dangerous experiment," remarked one of the leading members of a prominent church in Massachusetts as the young people's department of her church planned six Sunday night vesper services with the young people of five churches of another race and color in the city. "The first thing we know our young people will be courting these people, and maybe even marrying them. This Brotherhood of God is a good idea maybe, but it is ridiculous to carry it this far! I think folks like these should keep their place!"

But the young people of her church went ahead with their plans. They had made up their minds that to talk the ideals of Jesus only was not enough; they decided to live them or stop talking them. They at least were going to have fellowship with these young people of another race. One meeting was held in each church. The writer attended one of these meetings, at which there were over six hundred young people.

The program consisted of a worship service, conducted by the young people of the church in which the meeting was held. Following this there was an address on some subject; that night it was on "Must We Have War?" after which there was a real forum session. They had a beautiful social time which was most wholesome. Anglo-Saxon young people actually sat next to those of a different race and complexion. It might have been dangerous to inherited prejudices, but it was beautiful.

Then home they went, each with his own group, but both groups happy in a new fellowship, fashioned after the dream of Him whose life's purpose was a dangerous experiment, but one which lifted humanity nearer to God.

After all, may it not be part of God's plan that all progress be dangerous?

Secular or Religious

THE Christian church, and in particular her leadership, has often been severely criticized and ridiculed for meddling in economic, civic, or other so-called secular affairs of life. The cry of "hands off" comes in a variety of forms both from within and without the church. The influential church constituency insists on a leader who is a master in proclaiming a *religious* message from his pulpit. If he is courageous and speaks his convictions on vital but mooted social problems in race relations, international or industrial issues he is warned to utter his message tactfully, or preferably to talk about other things more strictly of a religious nature. Quite generally the church leaders are thought of as most impractical whenever they deal in any way with *secular* matters. What does a religious leader know about running a modern industrial establishment or about inter-racial or international relations, is the cynic's invariable query.

Why are church leaders so severely criticized for their earnest efforts to redeem our modern social order? Is it perhaps because not enough of them have thus far spent sufficient efforts to lead their constituency into a new way of viewing the relation of social problems to a vital religious life? They must help break down the arbitrary division set between the secular and the religious. They may not be able to advise on how to run a factory, but they should be ready to point out the error of our ways when modern industry mars and destroys rather than enriches the personalities of men. They must be able to say with conviction that no question involving the principles of right and justice and the welfare of men can ever be considered purely secular.

Is it because our religious leaders have not helped us to take religion into our daily personal as well as social living that we do not always recognize religion in everyday affairs? Those masterful sermons on our national social problems must be preached not only on Labor Sunday and the Sunday before or after a national holiday. The church school discussions on our obligations toward other peoples must not be confined to the first Sunday of the month or to the Sunday on which a returned missionary is able to speak before the school assembly. The courses of study dealing with labor, immigration, race relations, the church and industry, and related problems should not always be considered as electives which too often means that they are special and unusual. The uneasiness and uncertainty which often prevail in church groups with reference to so-called secular affairs may be due in many cases to the fact that the leaders of those groups have never really helped them to see the religious issues involved.

Why Not the Consolidated Sunday School?

A REPORT from the North Carolina State Department of Public Instruction states that the number of rural schools in that state has decreased at the rate of two hundred a year since 1919-20. There is a tendency for small schools to decrease in number and for larger schools to increase. The one-room, one-teacher school has served a useful purpose, but it must give way to the consolidated school. Boys and girls in the open country are entitled to the same educational advantages which their city cousins enjoy.

How soon will the church learn that the small one-room Sunday school is often a sacrifice of effective religious teaching for the doubtful luxury of placing boys and girls in sectarian groups? While there has been an increase in the average size of Sunday schools during the past decade, there are still more Sunday schools in America which are under one hundred in membership

than there are schools which have a membership of over one hundred. Often there is a number of struggling small schools in the same immediate community which through a combination of members and resources could be made into one strong, effective school which might win the support of the whole community. In most cases the same lessons are taught, the same hymns are sung, and the same prayers prayed in all these schools, and their only distinguishing feature is the denominational label and the tone of the church bell. Is the denominational label so essential that it outweighs effective religious education for a community?

This is not written out of lack of appreciation for the small Sunday school. Size alone does not guarantee quality. Many Christians can attest that the most significant influence in their lives was that of the small Sunday school. Where large Sunday schools are not possible let us by all means do our best to have good, small Sunday schools.

There are, however, some things which numbers make easier to do, for otherwise the movement toward consolidation of public schools would be footless. Experience in numerous conferences of teachers and officers has demonstrated that workers in small schools usually have a sense of inferiority and a proneness to hide behind the fact that they are a small, one-room school. No matter how vital may be the improvements which are suggested, there are always those who answer every suggestion with: "But you cannot do that in a one-room school!" "But we are a small school and we do not have the leadership which makes this possible!" If it be true that because America has such a large percentage of small schools, poorly housed and equipped and inadequately staffed, we are unable to make the educational advancement which on every hand is proclaimed as being necessary, let us then by all means do what we can to increase our numbers and resources through consolidation.

The Tried

TO BUILD a world of brotherhood by the machinery of war;
To establish fellowship by feeding racial rancor—by keeping the Negro and immigrant in place;
To use force and violence in guaranteeing national security;
To dispose of the criminal by a prison system;
To put money first in the purpose of life;
and
To be a Christian without following Christ.

The Untried

TO BUILD a friendly world by faith and understanding—to put love where there is now hate;
To lead the race toward a juster, wiser, and more merciful social order, where each individual is evaluated in terms of his true worth;
To fortify the nation by the armaments of faith and the long range canons of love;
To give guidance to those who err and in time redeem the environment of every little child;
To work for the good of all—not for the gain of wealth;
and
To make an earnest trial of Jesus' Way of Life.

R. A. B.

Giving Missionary Education A Chance

WHEN the Sunday school curriculum consisted of brief biblical passages interpreted usually in a literal and mechanical fashion, it was quite possible for one to attend Sunday school regularly and yet miss very essential phases of the Christian message and program. The missionary enterprise and motive was unlikely to be touched unless the teacher were somewhat peculiar in that she was a missionary enthusiast. The majority of Sunday school students had very little opportunity to learn the essential place of missions in the Christian religion.

It was both natural and proper that those individuals interested in missions should organize societies or study groups for the special purpose of propagating the missionary motive upon an intelligent basis. Starting out with women's societies, it is not surprising that auxiliaries were formed for younger groups, making provision for a graded program of missionary instruction. Had it not been for the effective work of these special agencies of missionary education it is hard to tell when the church at large would have awakened to a consciousness of the essential place of missions in the Christian enterprise.

The greatest weakness of these agencies was that they reached only a small proportion of the total church constituency, and those whom they reached were the ones already sufficiently free from prejudice against the missionary interest to join a special organization labeled "missionary." In other words missionary education had the status of an "elective" in the total church program. It was a special luxury which one might add to his Christian experience if his taste so decreed. However, he might leave it off and still be a very respectable churchman. So for over a generation local missionary agencies, increasingly comprehensive and complex in their organizations and programs, have been bearing witness to the essential place of the missionary motive and enterprise in the life of the individual and the church. At the same time their very existence has been an unwilling witness to the fact that the church has allowed the cause of missions to become merely a special interest identified with certain organizations affiliated with the church but not identical with the total program of the church itself.

In the meantime, perhaps largely as a result of the effectiveness of these special agencies, the whole program of the church and the church school has been reinterpreted in larger terms and enriched by strong emphasis on the stewardship of one's total life, on missions as such, and on other altruistic interests. Builders of the modern church school curriculum consciously center much of it in these service ideals. In fact the attempt to provide in the newer type of curriculum a complete experience of Christian living would be entirely frustrated if the great cause of missions in its broader aspects were to be anything else than central or basic. Thus from the viewpoint of the progressive church school leader and of the curricula materials which he uses, missionary education is no longer an "elective" to be secured by joining a special organization, but it pervades the whole curriculum. To be sure

it is not always or usually labeled but is it not all the more effective for this very reason? Certainly if any theme has the status of a "required" rather than an "elective" in the newer type of curriculum it is the missionary theme.

This means that missionary education can no longer be identified with and restricted to the work of specific agencies which are so labeled. When it can be and is becoming the basis of the whole program so as to reach the total membership it would certainly be unwise to continue to identify it with a part.

This is but one of many cases in which a very worthy cause becomes institutionalized. Having accomplished its purpose, perhaps all unconsciously, the institution insists upon living on even though it become a handicap to the real cause for which it originated. This institutional inertia cumbers the local church with a multiplicity of overlapping and duplicating agencies; it cumbers the community with a multiplicity of denominational churches; it cumbers the mission field with conflicting and confusing policies and messages. Some day our reverence for human values and sound educational principles will set us free from such institutional inertia to build upon earth the Kingdom of God. In the meantime many local missionary agencies here and there are losing their lives to find them in the larger educational program of a modern church.

Mobilize the Church Vote

IN A comprehensive effort to rally the Christian citizenship of the nation, the moderators and presidents of the leading Protestant denominations have issued a call, through *Christian Herald,* to set aside Sunday, November 2, as Christian Citizenship Sunday. Back of this call is the conviction that Prohibition—a moral issue —is widely at stake in the forthcoming elections. The churches which brought Prohibition to pass are challenged now—as they have not been challenged before—to maintain it. It is because they believe that that challenge must be met at the polls that these leaders of Protestantism have called upon the nation's churches to observe the Sunday before election as Christian Citizenship Sunday.

Children's Book Week and the Church

WHAT shall I read?" is a question which children frequently ask their elders. If wise answers are given to this question it is difficult to estimate the enrichment which will come to the lives of the children, not only in childhood, but through all of life. For if a taste for books of high quality is formed in childhood, it will be unlikely that the trashy volumes which are flooding the market today will ever appeal to them. But if the children are left without guidance the question regarding what to read is not very likely to be asked by adolescents. They will have found other sources of information regarding books, and counsel concerning them will not be welcomed.

November 16 to 22 has been designated as Children's Book Week, and we understand that libraries all over the country are making an especial effort to encourage the parents and teachers of children to give careful thought to this matter of children's reading. Surely the church will feel a desire to cooperate in this movement. A matter so vitally affecting the ideals, impulses, attitudes of its children cannot but command the attention of church leaders.

Confer with a children's librarian, or write to your denominational board and secure a graded list of good books for children. If the children of your church live in a community in which there is no adequate library for children, then let the church take the initiative in providing this means of growth. If they live in a community in which the parents are too busy to give thought to the matter of the reading which their children do, then let the church school teacher act as guide. Arrange for a special display of choice books in the lobby of the church for those parents who are not able to go to the library. If there is a regular meeting of mothers in the church, arrange for a special program on children's books, their importance, and their selection.

Because we believe that the books children read is a matter of deep concern to parents and teachers who are interested in the religious growth of their children, the *International Journal* has prepared for the past two years a list of books selected from recent publications as a suggestion to those who wish to give books to children for Christmas. This year the same plan will be followed, and the December issue will contain an article on this subject.

Voices in the Dark

OF COURSE there is plenty to make one skeptical about the rising generation. So much goes on among youth in the name of amusement, in the name of freedom, and in the name of love, that even the wisest and most sympathetic of adult friends of youth are forced at times to wonder, and even to tremble.

Fortunately there come other times when we are reminded that the obvious things are not the whole story, and that down in the hidden depths of many a young life lie forces unseen, and unrealized for the most part, which will one day make the world better.

These musings are prompted by a recent experience this summer at the Older Boys' Camp of the International Council of Religious Education at Lake Geneva.

One night two lads were approaching our darkened window. So far as they knew they were alone in the world. They had no idea that they had an involuntary eavesdropper, and to this day the unseen listener does not know who they were. Engrossed in conversation they approached. Their words at first an indistinguishable murmur in the dark began to take semblance of meaning as they drew near. Just as they passed the window the following revealing conversation transpired.

Came the question in the dark: "Don't you think a good group of fellows would have more good influence on a man than any other thing in the world?"

Came the reply in the dark: "Well, I always thought the love of a good woman would be the most wonderful thing in the world."

Only two voices in the dark; speaking for each other; youth to youth. It was heartening. As long as youth hides such treasures in the heart's inner recesses, there is hope, vast hope.

Sometime hence when we become dismayed momentarily at young life caught up in a dazzling whirl, we again shall recall with comfort the voices in the dark.

—J. GORDON HOWARD

Praise Without Prosperity

By William H. Boddy*

THERE lurks a danger in counting blessings in terms of material advantage. The God who is glorified for his gifts is a God who will one day be lost and his child will be a lonely-souled orphan groping his way through a fatherless universe. Because circumstances change. The man who has abundance today, tomorrow may eat the bread of poverty; he whose hand is strong and whose eye is true will soon know the trembling weakness of old age; the valleys which yield today their golden grain may tomorrow shudder with the crimson tide of battle; some who share this year the family festival of thankfulness may be absent when another year has told its days.

This sounds like striking a false note in the symphony of gratitude; it seems like introducing a death's head at the feast. But the faith in God that finds its final evidence in the material blessings of life is a shallow rooted shrub and there are so many of them, withered and dead, by the highways of life.

We have got to find a deeper basis for faith; a diviner motive for Thanksgiving. We have got to learn the paen of praise that rises above barren fields, lean stalls, and in the lonely hour of death sings serenely a song found at the midmost heart of pain. That is a hard task. But it is not impossible. And in that art is the central secret of life. He who has learned that hymn heroic is rich when he has "for covering only the Heavens above him and for a fire at his feet only the glow worm in the night cold grass."

From out of the mists of the morning comes that epic soul who represents all those who have fought their way to a faith whose basis lies deeper than any of the chances or changes of life. The narrator describes him stripped of all his possessions and then bereaved of all his children and at last attacked by a painful and loathsome disease. His wife, whose faith has failed with the onslaught of misfortune, whose praise has perished with prosperity, cries: "Curse God and die. Life has dealt hardly with you, therefore for you there can be no God." And then, that brave soul flung out those imperial words of faith's defiance: "Though Thou slayest me—yet will I trust Thee. I know that my Vindicator liveth and that I shall see Him whom I shall see for myself and not another." Slain by life and yet saved by faith! Tried but triumphant!

What is the secret of such a song? How can we learn to sing it? What basis of gratitude, what motive of thanksgiving is there when life has been desolated of its good things? How can one trust God though he slays him; how can one rejoice in God when the fig tree and olive fail?

There is but one answer. Job had an acquaintance with God, an inner consciousness of him so radiant and so real that though circumstances cruel and confusing overwhelmed him, yet that knowledge of God, that impression of his love that had come to him in hours of sweet communion, was so vital that he *could not* doubt it in the presence of life's most invidious circumstances. He knew God not by theory; he knew his love not because of gifts he had given—he knew God because somewhere he had reached out with hands of faith and love and cried, "Father," and heard him answer, "Here, my child." He knew God as we know the truest love that has enriched our lives. We may not always understand its ways but we cannot doubt its integrity.

Sometimes we reach a place where we have to choose between a God interpreted by the circumstances of life and a God known to the deepest intuitions of our souls. "I know that my Redeemer liveth." "I know whom I have believed." These are the statements of something more than intellectual conviction. These are the utterances of souls who have found God so real and precious that they can doubt the reality of the circumstances of life sooner than the reality of their own experiences. Faith in God is not belief in a book or a theory of cosmology. Ultimately, faith in God is the knowledge of a person. And some there are in every generation who have so cultivated this personal relationship that the denial of God in any vicissitudes of life becomes a moral impossibility. The glory that shines in the uttermost star is blazing, full splendored, in the narrow bounds of their human hearts.

Of himself Tolstoy said, "I had only to know God and I lived. I had only to forget him and I died. I only really live when I feel and seek him. What more do I ask? And a voice seemed to cry within me, 'This is he; he without whom there is no life.' To know God and to live are one—God is life!" One evening in his maturer life Tennyson and a skeptical college friend walked together in the garden and talked of many happy things—golden memories. His friend said: "Alfred, I cannot believe in the tenets of your religion but I do believe in you—your integrity, your purity, and your high moral purpose. Tell me, what does the prophet of Nazareth mean to you?" After a few moments' reflection the poet plucked a rose from a bush and said: "What the sun is to this flower, giving it vitality and beauty and fragrance—this, Jesus Christ is to me."

And so we come back to this strange, sublime fact, there is a song of Thanksgiving that leaps out of the soul's own consciousness of God. So deep and so real and so radiant may be that sense of the Divine Love that when life is denuded of all its material prosperity; when the soul's lone barque drifts through the dark; when love is bereft and the heart is rent, yet that song, too deep for words, will rise like the sweetest incense-offering to the throne of God. And that is the perfect tribute. God the Father never re-

(*Continued on page 41*)

*Pastor, First Presbyterian Church, Chicago, Illinois.

The Task of Missionary Education as I See It

By T. H. P. Sailer*

THE TASK of missionary education is to enable the church to mind its own business.

The business of the church is—what? To be ministered unto or to minister? To absorb the energies of its members in serving it or to set them serving the community? To care for those who need no physician or those who are sick? To seek first its own prosperity and comfort or the Kingdom of God?

The church must give anxious thought to the fuel and oil necessary to keep its machinery running. But the business of machinery is not just to keep running, but to do some work, to produce something. If a machine should consume as much fuel and yield as little output as some churches do, it would be scrapped. Mr. Moody used to tell of a church whose annual report read somewhat as follows: "Accessions by confession of faith—none. Accessions by letter from other churches—none. Dropped from the roll—three. Died—two. Contributions to home missions—nothing. Contributions to foreign missions—nothing. Brethren, pray for us that we may be continued faithful."

The church is an institution. A characteristic tendency of all institutions is to become so absorbed in their internal workings that they forget their obligations to society. Business enterprises tend to think more of profits than of service rendered to the public. Schools tend to think more of recitations and examinations than of the personal development of pupils. Churches tend to think more of preaching and music, exercises and activities, enlargement and contributions, than of reconstructive work in the community and the world.

Profits in business, recitations in the school, preaching and exercises in the church, are all important and demand a lot of care. They are not ends in themselves, however, but only means. Eating is important and demands a lot of care. Without the efforts of those who supply and prepare food, human life would disappear. But the life is more than food. Wo do not live to eat, but eat to live. The business of food is not merely to keep us alive until the next meal, but to furnish energy for useful work.

The business of the nourishment the church provides is not merely to induce people to come back next Sunday for more, but to supply purpose and strength for the promotion of the Kingdom of God. Because so many church members ignore this fact, they need special education.

There are two kinds of education, formal and informal. Informal education is the kind we pick up in daily life. It is the most permanently effective kind of education that we get. It stays with us long after we have forgotten what we read in books. Its disadvantages are that it is *fragmentary, unsystematic* and *limited.* The daily life of most of us fails to bring us into contact with many matters of great importance. Its happenings come to us for the most part helter-skelter and without arrangement. They are often very limited in their range. Therefore we need formal education as a supplement. Its business is to fill in the gaps of our casual experience, arrange material in a systematic way, and enlarge interests. A prominent educator has said that when any experience is socially essential, but too complex or too remote in space or time to be picked up from surroundings, it should be put into the curriculum of formal education. In other words, if there is something we need to know, which does not explain itself or which is too far away for first-hand contact, we must make it a subject of study. For this reason schools teach the three Rs, geography, history, the principles of science, the appreciation of literature, the interpretation of modern civilization.

This study is not an end but a beginning. We go to school not to complete our education but to prepare for it. Our real education comes from life and achievement in the world. A good school helps us to make the most of this. It prepares us to understand our daily surroundings better and to pick up from them far more than we otherwise could. It enables us to see new meanings in things, to acquire new interests, purposes, and ambitions. The aim of education is not to award diplomas but to make more intelligent, efficient, and idealistic citizens.

We need an education that will make our church constituencies more intelligent, effective, and idealistic in prosecuting the business of the church. If the church's main business is not to be merely a religious club or sanitarium, but to exert positive influence on its surroundings to the uttermost parts of the earth, missionary education is an absolute necessity. To enable the church to mind its own business, missionary education has its job cut out for it.

The casual experiences of most of us do not bring us into contact with the most urgent needs of the community or of the world as God sees them. We have general ideas as to these things, but our knowledge is very fragmentary, unsystematic and limited in scope. We need more systematic education to fill in the gaps, help us to see facts in their systematic relationships, and to expand our outlook. We need education that will make us not only intelligent but deeply sympathetic and efficient in doing God's will in the world.

This, as I see it, is the task of missionary education.

*Honorary Secretary, Missionary Education Movement of the United States and Canada, New York City.

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The Church School and World Friendliness

By Herbert Wright Gates*

THE inevitable way in which Christianity bursts the limitations of any narrow system should open our eyes to its true character." So says Professor Gerald Birney Smith in his *Principles of Christian Living.* This characteristic of Christianity should open our eyes, but has it? The religion of Jesus was a friendly religion as he lived it, but as one reviews the history of organized Christianity during the centuries since his day there are too many episodes of a most unfriendly nature. Evidently something is needed, not only to open our eyes to the true character of Christianity, but to make us practice it more sincerely.

The missionary enterprise of the church should be and, for the most part, has been an adventure in world friendship. Knowledge of this undertaking and participation in it is a part of genuine Christian living today. For too long it has been relegated to the position of an extra or a side issue in Christian education. Its place in the church school has been indicated by the abundant literature, now happily giving way to something better, which provides material for the monthly "missionary five minutes." True, five minutes once a month might be better than nothing, but we should not admit this as the only alternative.

The trouble with this sort of missionary presentation is not only its superficial inadequacy, but that it stamps the whole subject of missions as an "extra" in the program of Christian education. If an extra in education, why not in living? Thus we continue to train up church members who can indulge in the inconsistency of claiming to be Christians but not interested in missions. Until we can clear the decks of this fallacy we shall continue to meet superintendents and even pastors who protest that they cannot give time for an adequate program of missionary education because it interferes with the "regular lessons." What is the regular and proper work of Christian education unless it be to develop Christian personality with the world view and universal brotherliness of Jesus?

Still another difficulty is the fact that missions, under the stress of financial needs, has been presented too exclusively with the motive of money raising as the principal feature, rather than as a means of personal spiritual growth in which lies our best hope for loyal and adequate support. The Christian use of money has rightly been called "the acid test of character," but it is to be feared that we have paid too little attention to the character, so long as we got the money.

Any complete program of Christian education must include study of and participation in Christian activities of world-wide service. These must be an integral and important part of the whole program of worship, study and service activities. How this may be done will be made most clear by illustrations of how it is being done.

Brotherhood

O Brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!

—John Greenleaf Whittier

A good point of contact adopted by many churches is the local church. Here are children, youth, and adults in an organization called the church. Some have become members thereof, all are asked to share in its life and support. Why? For what purpose does this organization exist? Why should we belong to it, give to it, work for it; or ask others to do so? One church, as an approach to this problem, took as a subject of study for a certain period, in various departments of the school, the budget of the church, feeling that a study of the way in which the church used its money would reveal the purpose and nature of its work. And so it proved. As the pupils learned what their church was doing in the community, in their state, in the nation, and throughout the world, there dawned in their minds a new understanding and appreciation of the nature and value of the church and of its service. Opportunities for sharing in this service through personal service and giving opened before them and they began to suggest others. During the course of this study care was taken to point out the relationship of all these activities to the controlling purpose of realizing God's will as revealed by Jesus Christ. Out of their study of the benevolence budget and the causes represented therein came a new sense of comradeship with other churches and with those who were carrying on their work on mission fields. The church itself took on new dignity as a part of the great movement of the Divine Spirit, building the Kingdom of God on earth. Best of all, there was evidence of a new sense of individual responsibility.

In another church school, typical of many, a service project was adopted as the keynote of each of the three most active quarters of the school year; one each in the field of home missions, foreign missions, and community service. These projects were selected by each department from a list chosen from the apportionments of the respective boards. The project selected by each department was made the subject for discussion in department assem-

*General Secretary of Religious Education, Congregational Education Society, Boston, Mass.

blies, in class sessions, and the theme of most of the worship programs. One, for example, was the gift of a piece of needed equipment for a children's hospital in India, chosen by the junior department. The members learned about the work of this hospital from literature furnished by the mission board. They noted how this was the carrying forward of the work of Jesus in his care for the physical needs of men. This relationship furnished the theme for worship programs which served to deepen in their minds the love and helpfulness of Jesus and the spirit that should inspire his followers. As the work proceeded it became evident that the cost of this needed equipment would be rather more than the department could handle alone. So, two or three girls and boys from the department went in to see the primary pupils to tell them about it in the effort, which proved successful, to enlist their help. Then they went to the intermediate department, with a like result; then to the young people, and to various adult groups. The final result was that they not only secured the full amount needed for the hospital, but had an experience in real leadership which was a genuine inspiration and joy to each of them.

We have suggested that missionary education should enter into the study, worship, and service of the school program. All of these are parts of the total experience of Christian living and growth, but we may illustrate certain values in each field for the sake of clarity.

One trouble with much of our Bible study is its remoteness from present-day living. We owe it to our pupils to show them that in the Bible we have the records of experience of a people who were seeking to know God and to do his will and that this undertaking has never stopped, that the spirit of God is still at work in the world, that he still has his prophets and apostles on earth, and, what is most important of all, that each of us is called to a share in his work.

The young people's department of one church followed a course of study that did much to give this larger view of the Christian movement. They began with Hugh Martin's *The Kingdom without Frontiers*, a little book of great value, which helped to gather up the threads of their previous Bible study and reveal to them the growing sense of a world mission on the part of the Hebrew people and the early Christians. This was followed by a study of Paul Hutchinson's *The Spread of Christianity*, which showed how the early missionaries carried on the work begun by the apostles and the early church. Edwin E. White's *The Story of Missions* and J. Lovell Murray's *World Friendship, Inc.* served to bring this study up to date, supplemented by a study of the work of their own home and foreign mission boards and the share which their local church had in these. A similar course of study would be appropriate for any adult class and would serve to give a deeper realization of the true meaning of biblical history and its relation to the present. More than one member of the group referred to found a new understanding of the Old Testament prophets as great religious statesmen rather than as "queer people who went about foretelling things that were going to happen sometime."

Stories of this enterprise of world friendliness make the best of themes for the worship programs of the school. One great value of worship is that it makes God more real and deepens the sense of personal relationship to him. If this value is to be realized the worship program must help the worshiper to visualize God, to understand his purpose for mankind, and to dedicate himself to the fulfillment of that purpose in the world. A program carried out by a class of junior boys may serve to illustrate these values. Hymns and Scripture readings were selected which expressed the universal fatherhood of God as understood by Jesus and the apostles, then one boy made a brief statement which expressed the duty of each one today to share with others the privileges which we have through Christian teachings and the responsibility we bear for returning to others something for what they give us. This was made more specific by the showing of a large poster made by the class. It bore an outline map of South America to which were attached various samples of products of that country which we use constantly. At the top of the poster was the heading "What South America Gives Us." This poster was briefly explained by another boy and at the close of his talk, with dramatic effect, he attached another card to the bottom of the poster which read "What Shall We Give to South America?—She Needs Christian Education." The prayer which followed had been carefully prepared by a member of the class and was a simple, boyish, but very earnest petition for more of the feeling of comradeship with other people and a more thoroughgoing sharing with them of the blessings which we enjoy.

The way in which missionary education may proceed through the service activities of the school has been sufficiently illustrated in the examples cited above. It is to be hoped that these examples also suggest something of the way in which study, worship and service blend together in a growing experience.

The entire program must keep closely to the Christ spirit and purpose. Modes of presentation that tend to create feelings of patronage or superiority are out of place. No matter how much money they may bring at the time, the cost in unchristian attitudes is too high. The ideals and methods of such a program may be summarized as the writer has done it elsewhere,† in the following statement of principles.

(a) Missionary education should be an integral factor of the educational work of the church, not an extra or a side issue.

(b) The aim of missionary education is that of training intelligent Christians, devoted to the extension of the Christ spirit throughout the world and throughout all the areas of human thought and action. Gifts of money and the use of time and effort are essential to such training, but they are to be regarded as means rather than as the end.

(c) The spirit of service must find expression in the immediate environment as well as in more remote fields. Willingness to give money for foreign missions combined with unwillingness to maintain brotherly relations with people of other races in one's own land or community is evidence of imperfect training.

(d) The choice and use of materials must be such as to create feelings of mutual friendliness and respect, not those of condescension and pity.

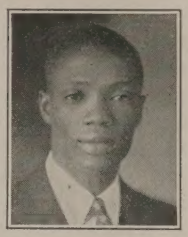
(e) The methods of missionary education must conform to the same laws of learning and teaching as govern any other educational work. This calls for the grading of materials and methods of instruction and of service activities and for their careful adaptation to the ends in view.

†Gates, Herbert Wright, *Missionary Education in the Church.* Boston, The Pilgrim Press. Price $1.00.

(*Continued on page 41*)

Lights and Shadows in Race Relations

What Africa Expects of American Democracy



WHEN I left my home town Lagos, Nigeria, West Africa, in 1920 to attend Fourah Bay College in Freetown, Sierra Leone, I sailed with several other African students who were going to European colleges and universities to study in various pursuits.

The party was apparently jovial, chiefly because of its new adventure, but there smouldered in the breast of everyone a restless feeling, a deeper concern for what was to be the future of their country now in the throes of a most remarkable metamorphosis. There was an earnest desire to make their influence felt on their return in the future development of the physical and spiritual resources of Africa.

It is now ten years ago. Many of these students have returned and are occupying very responsible positions of leadership. Not one of them left Europe without his quota of disillusionment about Western morality, Christianity, and ethics of social life.

Being the only one of this party to study later in America, I must confess that my disillusionment has been greatest. I seriously doubt the readiness and the sincerity of many of the leaders and people of Europe and America to promote world peace and international and inter-racial goodwill.

I am not blind to the many splendid efforts that are being made, but the methods of approach in many respects are unscientific and hypocritical.

There can be no assurance of world peace and better inter-racial understanding until definite and radical changes have been made in the attitude of the majority of white people to peoples of color. Europe and America are dealing with a new Africa and new Africans who have been forced to become self-conscious and rebellious because of years of suppression. There is a growing resentment to the paternalistic and arrogant attitude of the whites the world over. What these people demand is that their personality be respected.

The experiences of seven years have taught me that no person of color is safe in America, it matters not what his position may be. This insecurity of the colored man is one of the biggest challenges to American democracy. The institutions of America have so far failed to guarantee him protection, even the so-called Christian churches have shown traces of color phobia. They have concerned themselves more with theological disputations and have ignored the spiritual challenge of a new social order.

The social and natural sciences have given us a new knowledge of human beings and the significance of their racial and cultural heritage. This new knowledge must be quickly applied. No longer can the fantastic claims of "race superiority" and the "divine right" to rule and exploit other people against their consent be rigidly enforced. We are headed for a greater and more disastrous war yet until this lesson is learned.

Perhaps you ask, "Why bring in the American Negro?" My answer is, "I cannot help it." The American Negro is the only guarantee that Africa has of the competency of America to lead the way to world brotherhood and inter-racial goodwill. In fact this black and white thermometer located on the front and back porches of American national life is the only indicator that the colored races have of how they too might be treated.

The progressive African youths are refusing to be placated any longer by the idealistic preachments of your missionaries, and the impossible dreams of a better life in the world to come until the ethics of barbarism which still characterize Western social, political, and economic life have been Christianized.

I rejoice in the dawning of a new day; in the restless and assertive spirit of youth all over America, who are seeking to transcend the barriers of tradition, prejudice, and ignorance and study the science of man. Let me say that the youths of Africa and the world are with you. The task may be trying, but the ultimate victory is sure.

This is the message and the challenge that I shall take back to Africa as a Christian minister and educator.

—Akintunde B. Dipeolu,
Africa

Appreciations and Friendships

ON EACH race is the duty laid to keep alight its own lamp of mind, as its part in the illumination of the world. To break the lamp of any people is to deprive it of its rightful place in the world festival" (Tagore). The young Hindu today is awakened by a sense of his racial and cultural heritage and discovers that he is stunted by foreign dominance which has meant the loss of initiative. No nation can become supernational except through achieved nationalism. Universality can be attained only through the development of individuality. This is true of the race. Neither inter-racial nor international understanding can come so long as the weaker nations are subject to continued economic and imperialistic exploitation by the more powerful.

The general surge in the Orient is but a protest against the superiority complex of the West. Ever since the world war the "moral prestige of the West has melted into thin air like a morning mist before the sunrise and the East is looking out toward America and Europe with eyes now at last undazzled by any false glamour of Western superiority." India is disillusioned and heartbroken by the lying propaganda, the tragic blunders and shameless brutalities of Amritsar and Peshawar, the blank refusal to discuss at Versailles or Geneva or Washington the principle of racial equality, the racially insulting Asiatic Exclusion Law of 1924 which still remains in the statute books of the United States and the Kenya policy which still implies racial discrimination. The discontent against the ra-

pacious greed of Western imperialism has become intense as recent happenings in India may too well indicate. Side by side with the signing of peace treaties the world today is surcharged with distrust and suspicion.

Wherein is the solution of the international or inter-racial problems? "Where is Thy reign of peace and when shall all hatreds cease?" "Shanthi" or peace is the greatest word in the Hindu language and it is synonymous with righteousness, justice and equality. There are many things in human relationships that have to be modified for the attainment of "Shanthi." Science, though it has been working wonders, has not been applied in the realm of human relations. In the West the philosophy of the survival of the fittest is still in vogue. The world is suffering from a cultural and racial super-ego that manifests itself in aggressiveness. This is one of the great antagonistic forces in the world. The Kingdom of God cannot be reconciled with a gladiatorial theory of human life. The road must be wide open to individual human liberty and the cruel social and religious boycotts based on the herd instinct must be brought to an end.

Says the Mahabaratha, "There is nothing nobler than humanity." The supreme thing in the world is human personality and it must be respected whether white, black, brown, or yellow. What is needed in inter-racial understanding is not an attitude of tolerance or an air of patronizing condescension, but a spirit of genuine appreciation and cooperation. Sermons or lectures encouraging a pitying contempt and sense of superiority make neither for unity nor peace. The method adopted by missionaries who attempt to raise money for their work in so-called "heathen lands" by exaggerations concerning the depravity of the people and the denunciation of their religion must be discontinued.

Neither statesmen nor diplomats can solve the complex problems of race. The union of nations or peoples cannot be achieved unless individuals get to know each other better. Youth, especially students, can bridge the gulf which divides man from man and make the world a perfect whole like a full-blossomed flower, with the different races as its petals, each with its own mission to fulfill but all united by the bond of mutual appreciation, which is the mother of love. America has the largest number of foreign students and here is a great opportunity for inter-racial friendships and the mutual appreciation of the culture, life, and ideals of the East and the West. Most of these students are the goodwill ambassadors and many may be the leaders of tomorrow in their own lands. In friendship there is never even the unconscious thought of inferior or superior for it is a priceless privilege of human fellowship.

The study of history and anthropology shows the way in which accident and environment together have made humanity into innumerable races with characteristic physical features, language, etc. For those who have faith in the solidarity of the human race the sufferings of one nation are a challenge to the others. Human unity can be achieved on earth by genuine souls whose patriotism knows not the limits of geography or history. As Mahatma Gandhi says, "I would sacrifice India herself at the altar not of freedom but of truth."

—David S. Malaiperuman,
India

The Race Problem and Religious Education

THE problems of inter-racial relations are, in the last analysis, problems created by ignorance, prejudice, and pride. It is true that there are some economic factors, but psychological factors are the more powerful. There are no nations or races with more predisposition for a conflict, than those that ignore each other, that feed deep prejudices against each other and that look at each other with mutual envy or contempt.

It is doubtful if there exist races really superior by nature. Without pretending to enter the realm of the prolonged controversy as to whether heredity or environment is the final determinative factor of human behaviour, we have to question ourselves anyway whether the differences in culture, civilization, morality, etc. which we can not but find between the races, are to be finally traced back to innate gifts. It takes only a bird's-eye look at the vast landscape of human history to observe how, almost without exception, all races have made evident their native ability.

Are not the differences between peoples and races, differences merely of education and opportunity? It is a question, above all, of spiritual culture. The religious feeling, being the strongest of strong motivations, we may conclude that, in the last analysis, the greatness of a people depends upon the religious elements of its life. The greatness of a nation must be greatness of character, and religion is the ultimate determining element in character. Christian, real Christian education, will raise the level of all backward people and will prevent civilized nations from falling into decadence and disintegration.

There are four different branches of humanity in the American continent: the Indian, the Latin, the Anglo-Saxon, and the African. But the Negroes live almost exclusively within the United States, and the Indians mostly within Latin American countries. This fact makes of the Negro and the Indian race problem a matter of internal affairs. The continental race problem is then reduced to decide whether Latin America and Anglo-Saxon America should face each other in hostility or should be put side by side in goodwill and cooperation. Instead of speaking in terms of superiority and inferiority, let us speak in terms of fraternity. Let us deepen our acquaintance. We can benefit each other, we can enter into a mutual process of teaching and learning, we can participate together, each giving our best. Only upon the basis of mutual understanding, appreciation, and respect will the prosperous future of the whole continent become established. Antagonism cannot result but in common destruction.

The figure of Christ in Samaria, his attitude entirely free of any race prejudice, his universal spirit of fraternity, his disposition to look for the excellencies in every human being and to help to overcome their imperfections, all this constitutes the only worthy program to solve the race problem. No system merely external, political or economical, will be enough in itself to bring the problem to a solution. The root of all evil is in the heart of man. Christian religious education will help to change all those attitudes which are at the root of all race conflicts.

—Gonzala Baez Camargo,
Mexico

Problems and Progress in Race Relations

A VERY prominent Southerner in an address recently said that the two main problems facing the South after the Civil War had been worked out: namely, the Negro problem and the industrial problem. Any one who is conversant with current conditions knows that the above statement is contrary to facts. Perhaps he was speaking of the master-slave arrangement as worked out by those who are anxious to protect and foster white supremacy. There are those who never think that a Negro resents, or should resent, riding in the back of a street car or having his tax money diverted to the use of the majority group. Secondly, he had in mind the fact that the southern laborers are not organized and therefore submit without many grumbles to the dictates of the employers. Further, in this system the Negro is at the bottom. He has been made an economic serf.

The economic problem is basic in discussing the activities or relations of any groups. People like to ease the tension of this competitive society by eliminating in one way or another certain groups. When there are color differences, just as when there are class differences, the dominent group seeks to entrench itself by working out an economic, political, and social system to that effect. Therefore, the Negro's vocational opportunities are delimited; and yet the South, and, in some instances the Nation, looks upon this arrangement as ideal even from the Negro's point of view. This type of reasoning creates more of a problem despite the efforts of liberal-minded men to minimize the same. The educational system supports effectively this economic arrangement.

The "chasm yawns" because the Negro student and the more militant of the masses are not satisfied with this arrangement and resent being deprived of certain fundamental citizenship rights. No people can live in the midst of a civilization and not desire the "good things" of the same. This being true, the Negro wants his economic, political, and social rights. For him a real problem exists in contradistinction to the thinking of those who say that a problem does not exist.

This type of reasoning is carried over into the field of religion. The average religionist of the majority group has rationalized his stand. The great love, the welcome, the succor for the poor and friendless are for all—who are not black. In some instances however, the community chest embraces all regardless of creed or color. However, this type of reasoning robs Christianity of its great vitalizing force and causes the Negro intellectual to be skeptical of the effectiveness of Christian bonds.

Because of the current economic depression the progress in race relations has been retarded. The Negro in many instances is being displaced by the white worker. Even an American Fascist organization, which has as its purpose the displacement of Negro workers by white workers, has been formed. Lynchings have increased.

Despite this side there are those who are in favor of better relations and even work for such. Public sentiment generally is changing in regard to race relations. For instance, a certain prominent man running for office in South Carolina, whose platform was based on an appeal to race prejudice, has been defeated in the senatorial race. Governors of several Southern states and outstanding newspapers have condemned the mob spirit. Students of both races are forming inter-racial forums. The Inter-racial Commission is working very effectively in bettering race relations. Church organizations are trying to include Negroes in some cooperative way. Inter-racial Sunday, a day on which Negro and white pastors exchange pulpits, is also indicative of a type of progress peculiar to certain sections of this country. Yet, despite these genuine efforts, one picks up his newspaper and notices that one or two Negroes have been lynched, or that Negroes have been denied the right to vote or buy property in certain residential sections. This, then, causes one to re-think the problems and progress of race relations.

—B. R. Brazeal, *Georgia*

Unfinished Tasks

THE history of racial relations offers us both pessimistic as well as optimistic views in regard to future relations among peoples of the world. It allows an optimistic view because racial misunderstandings and prejudices caused by ignorance and wrong information about other cultures and religions are gradually disappearing. Since the peoples of the world have been brought physically closer together by means of highly developed systems of communication and transportation as well as through the prevalence of common languages, the process of unification of all races and nationalities has been greatly accelerated.

Religions and cultures of all races are being studied and appreciated by others. The Orientals are no longer thought of as peculiarly ancient peoples, but the substance of their religions and cultures is now being revealed to Occidentals. All these spiritual forces which promote better mutual understanding are far deeper and more real than mere industrial interdependence, and lead to the creation of sympathy and friendship among the races.

Among social groups, however, we find rivalry and competition flourishing in the very presence of the mutual aid and cooperation which has developed in the tasks which concern these groups. The new world knits together races and nationalities and makes them interdependent. But at the same time forces are working in the direction of greedy rivalry and competition. Our economic theories and practices are nationalistic and sectional in character. Tariffs and the restriction of immigration are economic barriers among nations and tend toward the disintegration of international relations. Tariff and immigration policies are adopted by various nations for the good of their own people even though they may disturb international relations. Thus the doctrine of international interdependence faces a serious dilemma. Few economists view a small country's economy with optimism. Unfortunate countries envy fortunate countries. Fortunate countries ignore unfortunate countries. Thus economic inequality will remain as long as nationality is the unit in the economic program of modern society.

The present age has achieved a new appreciation of the meaning and purpose of social participation in the common cause of mankind, but, on the other hand, disintegration and rivalry are at work among different nationalities in our modern industrial society. Progress in international cooperation may be slow and painful and even discouraging, but every forward step is worthy of recognition.

—Minoru Tabuchi, *Japan*

What to Do with the Missionary Sunday?

By John Bailey Kelly*

WHILE missionary education is being integrated in the curriculum and missionary material and missionary illustrations are occurring normally in the materials provided, many schools designate a Sunday for missionary emphasis. Usually the Missionary Sunday comes once a month—sometimes more often. There are schools which try to place definite missionary emphasis on every Sunday of the year. There are others which are content with such emphasis on special occasions, such as Thanksgiving, Christmas, and Easter. An increasing number, however, designate a definite Sunday each month as the Missionary Sunday.

It is perhaps easier to say what not to do with it than what to do with it. *First* of all, and above all, do not do *nothing* with it. How tragic to have an opportunity for rendering a great service in the creating of right attitudes and the development of skills in Christian service without making the most of it! When the Missionary Sunday has been provided the real work has just begun. A fruitful plan must be forthcoming to use the time profitably.

Second, do not erect the Missionary Sunday into an insuperable barrier to missionary interest by the misuse and abuse of the opportunity. This, of course, is never the intention but is often the net result of half-baked efforts.

Third, don't kill off budding interest with neglect and indifference. Once a plant starts to grow, water it. It is easy for missionary programs to deteriorate. The last one should always be the best until the next one has been given. Thus the missionary interest becomes cumulative. No other course will produce a missionary-minded school.

Turning from the negative to the more positive aspect of the question, may we suggest that on the Missionary Sunday *the entire service* should be a missionary service. Instead of injecting five extraneous minutes on missions, why not a Missionary Sunday that is a Missionary Sunday from beginning to end? There is a glorious opportunity to use the magnificent missionary hymns of the church. The Scripture abounds in passages with missionary meaning. The prayers should breathe the missionary spirit. In this way the worship service on the Missionary Sunday may become a means of missionary education as well as a great experience.

Some time during the devotional service will be found for bringing the missionary message in a more definite way to the attention of the school (or the department, in the case of those schools where departments have their separate assemblies). Of course the superintendent may handle this himself but it would be far better to apportion responsibility. This not only secures variety in presentation but also furnishes the opportunity of life enlistment in service activities for the young people of the school. Of course careful planning will be necessary. Why not a missionary committee thoroughly representative and including in its membership some of the older members? If there is a church council of religious education this committee should be appointed by the council and should prepare its plans under the general direction of those who determine the policy and program of the school.

A wide variety of methods are available for the preparation of such programs. Most of the denominations provide material especially planned for use in this way. Programs locally devised are often better. The older young people of the school may be enlisted in this service, participating in plays, pageants, pantomimes, and other forms of dramatic presentation, as well as in recitations or original reports upon assigned topics. Originality will suggest unique and interesting ways of presenting a missionary message in the five or ten minutes allotted to that part of the worship service on the Missionary Sunday.

I know a school in which responsibility for the Missionary Sunday is passed around in turn to each of the classes of the school from the adult to the junior departments. The teacher of the class is given notice in ample time to take the matter up with his class and develop a worthwhile program. The affair thus becomes a class project and the boys and girls take a tremendous interest in it. When the Sunday arrives the class in charge of the program is seated on the platform. The teacher keeps himself in the background so far as possible, although with the younger classes some assistance is necessary. One boy reads the Scripture; others announce the hymns; and one offers prayer or calls upon some older person to do so. From three to five members of the class are thus given specific activities in connection with the worship service. The rest participate in the platform demonstration in which the missionary message is definitely conveyed to the class. This plan secures variety of treatment and the enlistment of the whole school in definite personal participation in the process of missionary education.

Another school undertook a personally conducted tour of the world, visiting various mission fields en route; thus under the guidance of the missionary committee the entire school was taken on a pilgrimage. It is also possible to work out missionary programs around special objects in which the school may have a particular interest. If, for example, the Sunday school has a "parish abroad" or supports a missionary on the home or foreign field, it is desirable to feature this work in the educational program. Sometimes "special objects" are assigned to departments or to individual classes.

Enough has been said to indicate the possibilities. Something worthwhile *can* be done with the Missionary Sunday. The definite placing of responsibility will help to develop leadership, in addition to solving the problem of the educational program. But let the missionary committee bear constantly in mind the inexcusable folly of the perpetration of a drab missionary hour and let them pray for grace to make the experience live in the memory of boys and girls as something inspiring that challenges them on behalf of the Kingdom of the advancing Christ.

*President, Emporia College, Emporia, Kansas. Formerly, General Director, Department of Missionary Education, Presbyterian Board of Christian Education.

Friendship Building for Jew and Gentile

A Vacation Church School Experiment

By Winnie Plummer*

IT WAS a Christian vacation church school. But as the visitor entered the room she was conscious of a strange combination there. Sixteen boys of junior age sat in tablet armchairs in little groups about the room. At the teacher's invitation, the visitor quietly walked from one group to another.

Two blue-eyed, freckled-faced lads with caps on their heads were writing Hebrew characters on slips of paper; a mezuzah and a tiny scroll lay upon the arm of the chair before them. Three fair-haired boys were watching them with great interest as they wrote. Across the circle sat three dark-eyed fellows, also with their caps on. Five boys had drawn their chairs up to watch as two little black boxes, one with the Star of David on it, were being glued to squares of pasteboard, while long strips of leather were being cut in preparation evidently for making models of phylacteries. Three other boys were writing in notebooks. The shield of David was drawn upon the cover of one book; another notebook had a lion sketched on it; the third had cleverly designed, cut-out letters pasted on its cover which read, "Hebrew Heroes—Old and New."

As the visitor glanced at the burlap-covered screens which shut in the class on two sides she noticed several posters. One of these showed a group of children joining hands around the world, and in large letters there was printed above them, "Goodwill to God's Children Around the World." There was also a poster representing a stairway upon each step of which a name had been printed. The name on the lowest step was Abraham. She read on succeeding steps the names: Isaac, Jacob, Joseph, Moses and Aaron, Joshua and Caleb, Samuel, David, Hosea, Isaiah, Jeremiah, and, at the top of the stairs, the name—Jesus Christ. Over the stairway was written, "Climbing the Steps to God." A Jewish flag with the six-pointed star had been made by the boys and hung next to this poster.

Just beyond hung a large map of the city of St. Paul with "St. Paul Jewry" printed in large letters at the top. Dotted over the map were tiny cardboard cutouts of Hebrew temples and Jewish institutions. Names of these were printed in the legend beneath: "Temple of Aaron," "Temple Mt. Zion," "Beth-David." Two districts were colored to represent the centers of Jewish population and upon these had been written the information: "There are 12,000 Jews in St. Paul."

A bulletin board hung upon one of the screens. The visitor observed that this bore many newspaper and magazine clippings and pictures concerning Jewish activities today, both in America and in Palestine.

She was also interested to note that at one side of the blackboard there appeared a list of names under the caption, "Great Jews of Modern Times." The list contained such names as: Mendelssohn, Heine, Disraeli, Morgenthau, Salomon, Spinoza, Bergsen, Rothschild, Herzl, Rosenwald, Strauss, Michelson, Einstein, Schiff, Roth, Steinmetz, Rabbi Wise, Rabbi Silver.

Just then the teacher called on Simeon to read the Hebrew words which he had written on the slips of paper. Simeon stood and chanted in Hebrew the words which every Jewish boy learns from Deut. 6:4-9—"Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Then Reuben explained to the class the meaning of the expression, "the ten lost tribes," which had been mentioned in the teacher's story told earlier in the morning. Next, Nathan recounted the origin of the custom of covering the head in the synagog and in the presence of sacred things.

The boys and teacher then talked together about their visit the day before to Temple of Aaron, about the symbols in the windows, the meaning of which the Rabbi had explained to them; about the sacred scroll which he had shown them; about his prayer that all nations might come to know God and serve him as one people in mutual understanding, and friendship, and peace.

Then the teacher asked Nathan, who had been made a son of the law in June, to tell the group about the great Jewish holidays after the play period. One of the boys suggested that the girls' class might like to hear Nathan's explanation too; so he was dispatched to invite the girls to come downstairs later in the morning.

Harold spoke next: "What was the name of the Jew we stopped that day when we were going to the ball field—you know—the one who drives wagon number 40 and lives near your house?" "You mean, Mr. Strauss," replied the teacher. "Harvey met Mr. Strauss yesterday and had a nice chat with him, didn't you, Harvey? Perhaps you will tell the boys all about it when we come in from our game—all the things you told me over the phone yesterday afternoon." "All right," said Harvey and

AN EXPERIENCE CURRICULUM AT WORK

*Director of Weekday and Vacation Church Schools, St. Paul, Minnesota.

added, "he's a keen Jew and was awfully well educated in Russia."

It was now time for the play period; consequently, the captain appointed the first and second teams for the day. The four oldest Jewish boy guests were invited to serve on the first team, while Buster, the smallest guest, was chosen on the second team. The boys went out of the door of the church and ran together to the ball field.

While the visitor and teacher walked to the playground the teacher outlined the purpose of this rather unusual project and other activities in connection with it which the visitor had not had opportunity to observe.

"You see we have so many Jewish children in the public schools here. The Gentile boys and girls from the upper and middle class homes are frequently forbidden by their parents to play with the Jewish children in their neighborhood. Frequently, too, our boys here, as in other places, call their Jewish classmates "sheenies," "kikes," and "Christ-killers." They call after Jewish junk dealers when they meet them and throw stones at them.

"Before the vacation schools opened in St. Paul this year the director called the teachers of the various schools together and proposed that the somewhat content-centered curriculum for the juniors, which included a study of Old Testament heroes, be vitalized and changed to an experiential curriculum. Interviews were sought with Jewish social workers, with teachers in Hebrew schools and with the rabbis of the temples. In these interviews the director explained the purpose of the project as an attempt to develop mutual understanding and respect, and to lay right foundations for friendship between Jewish and Gentile boys and girls. Exchange visits between Hebrew school pupils and teachers and Gentile school pupils and teachers were also arranged.

"At our first vacation church school session the children wrote what they know about their Jewish neighbors. The ignorance and the even hostile attitude of many of the children revealed in their statements showed the very vital need for this friendship project.

"Next we began our discussion and story-telling periods, during which we saw these original attitudes of hostility or derision gradually change. Especially was this true as we discovered the contribution of modern Jews to American life and world culture."

"What methods have you used besides discussion and story-telling, and the very fine handwork which I saw?" asked the visitor.

"We have had Hebrew music played in our worship periods, the Hebrew national anthem sung by a group of Jewish boys, visits and talks from rabbis. We have visited the temples and have had many reports given by the director and teachers concerning their visits to Hebrew schools. And then, there have been these visits from Jewish children themselves. All this has been in addition to our regular study experiences of those Old and New Testament heroes who have given us a progressive revelation of God, including the revelation of him in Jesus Christ, the Jew.

"Since this is our last week of school we have written again upon the subject, 'What I Know About My Jewish Neighbors.' These are excerpts from some of the children's papers as I remember them:

'Many boys and girls think that the Jews ought to be hated because their ancestors killed Christ. But it was mostly the priests, the scribes, and the pharisees who were to blame.'

VACATION SCHOOLS THROUGHOUT THE CITY WORKED ON INTER-RACIAL PROJECTS

'The Jews were God's chosen people. They have lived many centuries and have been tortured very much.'

'Jews have little boxes called mezuzahs with a commandment about loving God written on little scrolls inside of them. In every home they have them by the doors; and when they go in and out they kiss their fingers and touch the mezuzah to remind themselves of God.'

'Some of our greatest men are Jews, like Roth who was on the Byrd Expedition to the South Pole; Einstein, one of the greatest scientists; and Felix Mendelssohn, one of the greatest musicians that the world ever had.'

'During the time that we have studied Jews I have learned to like and understand them a great deal more than I did. I have learned that the Jews are very religious and are very sincere in their religion. I learned that they are a very wonderful race of people, also that they are very smart and regard education above all.'

"Our closing program is already planned. Our five Jewish friends are helping us plan the costumes for our little play, 'Men Who Dared for God.' Three of the Jewish boys are to be in the cast."

"You have had the interest of the class every minute, haven't you? And what a fine project in racial understanding," exclaimed the visitor.

"Yes, it has been a most worthwhile experience," the teacher replied. "And I have learned so much myself. It has been especially worthwhile because similar activities with like purpose have been carried on in so many of the vacation schools throughout the city. Somehow we feel that our program has been more truly Christian than ever this summer as we have tried to carry out in daily experience the commandment of a great Jewish Prophet, the Christian's Messiah, 'Love one another as I have loved you.' "

Just then the visitor and the teacher reached the playground. Tow-headed, bespectacled Gentile David, who attends a private school for boys during the winter, was sitting on the sidelines listening with great interest as Buster, the youngest of the Jewish guests, recounted the exciting adventures of his two friends, Irvin and Isadore, grandsons of the rag-picker of wagon number 40. Suddenly the boys on the diamond cried out, "Home, Nathan, Home! Make it a run!"

And the visitor became more than ever aware that she was witnessing an experience-centered curriculum at work.

Family Pew and Sunday School

By Phillips Endecott Osgood*

THE family pew and the Sunday school are far too seldom combined; they are too frequently mutually exclusive alternatives. The church school should not be a separated institution, dissociated from church worship: in practice it too often is. The very success of the church school has created subtle but real dangers to religious life. The Sunday time-table, the increasing areas of parish outreach, the insidious shift in values from the orthodoxy of mystic experience to the orthodoxy of instructedness, the apparent release of parents from religious responsibility in family life, the "leak at the top" of the Sunday school—these are all problems with which the success of the Sunday school has subtly to do. Whether the church be urban, suburban, or rural, it is not exempt from the challenge to show that its Sunday school is not a too-exclusive alternative to the family pew. We must abolish the dissociation and the competition; we must unify the program; we must eliminate the "split loyalty" we have asked of the church's child.

When Robert Raikes started his Sunday school an eminent Scottish divine announced that the success of such an institution would kill family religion. Has it at least contributed to this effect? Family life depends for its solidarity on mutual projects. Family traditions, family ideals, the hold of family integrity, all depend on what the family does as a unit. What parents and children do *together* binds them close. Conversely, what the children are allowed to share with their parents seems to be important. They reverence that which they undertake in team-play, as junior partners with their parents. The church school has been an age-stratified activity. It has too largely been the children's church. Parents have too much come to feel that church school teaching is more expert than their own; therefore they delegate religious instruction to the church school and family religion suffers. Godparents do not know what they are for. If they "stand up" at the baptism, give the child a silver spoon for a memento, come again when the child is confirmed, they think their duty done! As for church worship the congregation is nearly childless, and the service is geared too exclusively to adult interests. The Sunday school has tremendously succeeded, and the church has largely paid the price. For when children know and love the school and know and love it only, they do not make easy transition to the church.

We hear that "the family pew is gone." We shrug our shoulders and are sorry. Not that the family pew in itself had any magic. But it was the basis of family unity in religion. When we find those adults who "got too much of it" (as youngsters) and recoiled, let us distinguish carefully, to see that what they have recoiled from was not the family pew but a service which was not adapted to the children, probably plus a long Sunday school. If the service had been adapted to children's participation and the extra Sunday school hour had not been added would there now be recoil? The family pew was not to blame: more of us who are in the church today are in it because of association with those we loved who, in unworded ways perhaps, shared their Christian life with us. Family unity in worship is sacramental. The most important and the fittest thing a family can do is to present itself as a unit in the house of God. No other experience can take its place. It is more vital, more mystic, more experienced, more habit-forming, more religious even than Sunday school.

This experience is not fully possible in any mere age group. Instruction may well be age-grouped, but worship should be for the whole family of God. We ought not to go still further astray and age-group our worship, putting into the Sunday school that which belongs inalienably to the worship of the church. So far as I am concerned, one small youngster forever swept out of consideration the endeavor to provide a children's church. He went to a beautifully appointed service for the school, with its complete junior duplication of officers, choir, and ritual. It was a much praised children's church, impressing many elders as "the last word." But the youngster said, "Oh yes, we *play church* every Sunday." He knew it was not the real thing. It was a kindergartenized activity, but not the real building, the real choir, the real minister, the real congregation, nor the real service. His loyalty was to the substitute, not to any worship in association with his elders. (The elders lost as much as the children.)

Now is it really necessary that the family pew and the Sunday school should be mutually exclusive alternatives? I am not advocating the elimination of the essential function of either; may we have both? Can we not fuse the graded instruction and the truly corporate worship? I have been much misquoted as an advocate of the abolishment of the Sunday school; the only question I raise is whether we ought not to abolish the present *competition* between Sunday school and church worship. I report to you, therefore, an experiment in mutualized program. St. Mark's Church in the city of Minneapolis has a maximum problem. If the plan can work there it can work anywhere: there is reasonable physical equipment. It is a downtown church; many of its parishioners live miles away. It is manifestly impossible to get all the children at one time and all the elders at another; we must make it possible for boys and girls to come when their parents come and go when they go. Arriving at eleven, they depart at twelve-thirty together.

After all we ought to acknowledge that the churches owe something to the family's convenience. It is not a concession to laziness to allow the family a bit later rising hour on Sundays, a leisurely breakfast, and an unhurried departure for church. Church worship is much more serene for a family that has not had its nerves tautened by a difficult and competitive time-table.

The family attends morning prayer together. The service is briefened and brightened a bit for the children's sake. That is, we read the Psalms slowly enough for the ten-year-old. The Bible lessons are preceded with a few words of clue to their topic. (Even some adults are grateful for a clue to minor prophets or Pauline reasoning.) Prayers are sometimes given a key-note ("Let us pray for ———"). The minister gives a brief "instruction"—not a

*Rector, St. Mark's Episcopal Church, Minneapolis, Minnesota.

"children's sermon," a parabolic or whimsically clever address, but a clear bit of churchly information, why we do what we do when we do it. And the adults are often the first to thank the minister for instruction they "somehow never got."

The boys and girls of the junior and senior schools are expected in church—grades IV and up. Attendance is *church* attendance, not classroom attendance. They sit with their parents. There is thus no age group down in front to grow restless by contagion; there is no problem of discipline of interest in the family pew. But what of parentless children? There is a use for godparents. Let them sit with their godchildren. And there are kindly elders who might otherwise even be teachers, who are ready to fill up their pews with children they soon come to know and expect. Also a teacher can take the residuum of his class, but it is interesting to note that children of "Sunday school families" say to their home-staying parents, "You know, we feel like orphans Sundays. The other fellers' folks come with them. Won't you come with us sometimes?" And a good many parents accede to the plea.

When the service reaches the end of morning prayer comes the recessional of the church school. Led by the children's choir the scholars march out into the parish house for an unbroken lesson period of forty minutes. Father and mother get their lesson from the pulpit while the children get theirs in the classroom.

Now for the variations:

1. On Communion Sundays the order is reversed. An assembly period for all departments and the lesson period come first, because the service in church is likewise instructional and sermonic in its first half. The children enter at the division between ante-communion and communion, seek out their parents and remain with them, communicant members making their communions with the family. "Children's communions" are not so valuable as family communions. (I recently heard a Roman priest say he was going to stop children's masses for that reason.)

2. The primary school, grades I-III, has its own service in the parish house, with its own choir, altar, and set-up. This differs from a "children's church" in that its services are all practice for the Sunday on ahead when the primary scholars will come into the church service. The ideal of the "real service" therefore pervades the preparatory Sundays. The primaries come into service about once a month; the kindergarteners once a quarter, for special occasions.

3. Bible classes are arranged not to conflict with worship. The classes choose their own time, topic, and leader. Some meet at ten o'clock Sunday mornings, the Church

(*Continued on page 41*)

IN the accompanying stimulating article on "Family Pew and Sunday School" a prominent pastor presents his experience with a plan which represents a major departure from what is commonly practiced in church school organization, and he makes a good case! Realizing that many readers will ask, "How does this fit in with what we have been told is good practice?" we have, with Dr. Osgood's permission, asked a number of workers in religious education to read this article and comment on it. These comments are presented herewith. Readers are invited to study both sides of the question, remembering that in the final analysis they must come to their own conclusions on what constitutes sound procedure in their churches.

—The Editors

WE COMMEND Dr. Osgood's protest against split loyalties and endorse all he says about parental responsibility but we feel he has not been just to the Sunday school.

The charge that the Sunday school has killed family religion is not proved. Admitting the Sunday school is a competitor of the church, this is so because the Sunday school has been serving family religion more adequately than the church. The church school has met more intelligently the needs of every member of the family. Decline of family religion is to be deplored but it is too easy a solution, as well as unjust, to lay it at the door of the Sunday school. The modern family has been subject to too much stress from every quarter to make it easy to say why older expressions of family religion have languished.

The assertion that a corporate church consciousness cannot be obtained through age groupings is also not proved. In churches where the school has included all ages the family has a very definite Sunday school consciousness. The Sunday school, developing along sound educational lines, has served each age group, and members of the family, finding a satisfying experience of religion within the church school, do have a corporate consciousness and a common center of family loyalty.

The St. Mark's plan is a form of the unified service used in a growing number of churches. It does not go as far as some, for it includes the primary child only once a month, and the beginner child only once a quarter.

Too much dependence may be placed upon the magic of old and young sitting together. The church commands life loyalties as she aids the soul of child or man to find fellowship with the Father, and, unless that experience is realized, the device of putting all ages into one pew may mean very little.

We may use the cautious plan of putting all ages into one service and adjusting portions of the service to contribute something to the needs of this age or that, or we may venture upon a graded church, serving each age group with worship, teaching, and sermon that meet them where they live. This ties the loyalties of all up to the church through a more adequate meeting of their needs through the age group and in the name of the church. This is not conjecture but has been tested by the writer for the past six years. In this graded church the children's or young people's services are regarded as being as much the church as the adult. A weakness of the junior church plan is the implication of a stepped-down church, or perhaps "playing at church" as suggested by Dr. Osgood,

although it is unjust to condemn upon the chance remark of one child.

The graded church also abolishes the Sunday school as such, but rebuilds the church services upon the educational principles that are the strength of the church school.

—William C. McCallum

Pastor of the First Christian Church. Alliance, Ohio and author of *The Graded Church.*

IN education, whether secular or religious, the matter of procedure in organization and program is determined by tradition or by current life needs.

When the writer began reading Dr. Osgood's article he said to himself, "Here is one preacher who is not tied to tradition, but who puts the needs of his constituency first"; however, as he dipped further into the article this feeling was soon shattered.

Dr. Osgood's interest in abolishing the Sunday school as a separate institution would appear not so much as the desire to give education its proper setting as a church-centered enterprise; but to revive a family interest and support in the traditional church hour of worship.

Dr. Osgood infers that the Sunday school as an institution "has killed family religion." That family religion has about disappeared in our American life, we must admit; but why throw the blame on the Sunday school? The writer shares the feeling that without the old Sunday school with all of its weaknesses, religion would have fallen to a much lower ebb.

This does not infer that the writer longer favors the church school as a separate institution. Religious education came about that way because the Church as such refused to accept it. That "the family must present itself as a unit in the house of God" is the ideal toward which a majority of religious educators are striving; but that does not indicate that all members of the family must needs be together, in the same place, at the same time.

Modern education is rapidly moving away from a program which centers in subject matter to a program which centers in the needs of individual and group life. All subject matter and activity are integrated and related. The pupil learns by doing. To guarantee the attainment of this goal the work is organized around a corps of activities, thus making it possible for the pupil to experience the things which he has been studying. Applying this principle to religious education, should not the church assume responsibility for supplementing the graded courses and graded instruction with worship and other forms of activity, which are also graded, integrated, and related to the needs of individual and group life? Do away with the church school as a separate institution and also abandon the traditional preaching service as a place where all members of the family are expected to assemble on Sunday mornings; instead let the emphasis be on a graded or departmental church, where children and parents come on Sunday mornings, but where the programs are graded and related to individual and group levels.

Why waste further time in the attempt to salvage traditional organizations, programs, and machinery merely because of certain historic values? On the other hand ought not the work and program of the church always be determined by the basic needs and outcomes in life?

—Abbott Book

Director of Religious Education, Union Avenue Christian Church, St. Louis, Mo.

WE FIND ourselves in hearty agreement with the following ideas which emerge in this article: "The Church does not wish to multiply office-holding"; "Larger classes make possible fewer and better teachers"; "Eliminate the good kind souls with classes on their hands but who cannot teach."

We wonder, however, if Dr. Osgood has not too completely identified family worship with the church pew, and if this reorganization which pleases the adults has not resulted in loss to the children? It is significant that it is the *adult* and not the child who wants to sleep late on Sunday morning; that the presence of children in the congregation makes it possible for the pastor to have a simpler service, which the *adults* like. Surely *adults,* and not children, are in mind when he speaks of the introduction to the minor prophets.

Dr. Osgood seems to identify worship with ritual when he says "the Sunday school has gone astray by taking into it what belongs to the church." Certainly church ritual adds a dignity and beauty to formal worship which many non-ritualistic churches would like to appropriate. But children's worship is so closely identified with their personal and group experiences as they study, work, or plan together, that we cannot think the church school "goes astray" when it provides definite training in worship through the use of material on a level with the child's stage of development.

The fact that the teachers feel the need of more time is significant, for we feel sure they have the children and not the adults in mind. It is true the primaries meet with the adult church only once a month, but we note that on other Sundays they are studying the church ritual. It is not that we would eliminate this, but we feel that too little time is left for their own informal but very real worship. We cannot help but wonder if any ritual, however beautiful, meets all the worship needs of children; and we also wonder where, in such a scheme of things, children would have contact with the wealth of beautiful child-like music through which they can express their own praise and worship.

—Mary E. Skinner,

Elementary Superintendent, Methodist Episcopal Church, South, Nashville, Tenn.

IN reading Dr. Osgood's article, "Family Pew and Sunday School," we must keep in mind the fact that St. Mark's is a down-town church; that it is a Protestant Episcopal church with traditions, customs, and practices suitable to that great communion; and that this church has not abolished the Sunday church school but has changed its usual *modus operandi* to eliminate competition with the church worship service.

There is too much competition in the church between all organizations. We need to unify our organization and administration so that the church is a unit with the various organizations in the church working and functioning as members of one body.

Parents feel relieved of responsibility for religious education but I do not attribute this to the success of the church school alone. This is an age of specialization and, as most family needs are cared for by specialists in various fields of human activities, it is quite natural that parents should leave the religious education of their children to the church or other religious organizations. If we encourage this tendency by giving parents to under-

(*Continued on page 46*)

Making "The World in a Barn"

By RUTH IRWIN REX*

I WANT to be a 'Japan girl.'" "May I be an Eskimo?" "Who'll be the Filipino children?" These and ever so many more questions greeted us (the two teachers who had been helping the children make the villages of far-away lands). It was only a week before the afternoon when their parents and friends had been invited to come to the Rectory to see their villages and scrapbooks. It was to be a real party. The children were to wear costumes and tell the grown-ups about their villages. The older girls were making costumes for them the next afternoon. Still older girls were going to serve refreshments to the party. So you can see that everyone was very much excited. This afternoon they were finishing the Eskimo villages and making the covers for their scrapbooks.

The day of the party came, and with it appeared, from the upstairs rooms of the Rectory, Japanese, Chinese, Filipino, and Eskimo children. The Eskimos, enveloped from head to foot in fur coats, were rather warm; but the Filipinos in their loose white trousers and shirts and big straw hats were very comfortable. The Japanese maids looked, as one of the children said, "just like the pictures." The Chinese children, in their long black trousers and bright colored coats, were sure they, too, looked like the pictures, but they didn't say so. They were very proud of the Chinese village. They politely refrained from pointing out that it was quite the best of the four.

The grown-ups had come all prepared to admire, and say polite things, after the habit of grown-ups when they are looking at things that children, especially their children, have made. But when they actually saw the villages, they quite forgot what they had planned to say because they were so interested and surprised. As each group of children explained its village, telling how the houses and gardens and bridges were built, and describing some of the customs of the people of the far-away lands, the grown-ups were even more surprised. Ever so many nickels and dimes, and even a few quarters, found their way into the mite boxes placed near each village. These gifts were to help the poor children of each of the four countries. But best of all, this group of American children had begun to learn about their far-away friends, and to develop an interest in them. As one teacher said to the other, when it was all over and everybody had gone home, "Perhaps we have made at least a tiny beginning in teaching them world friendship."

Of course, as you have been reading, you have realized that you were reading the end instead of the beginning of our story. The beginning is something like this:

We were suffering from the same difficulties that most church school workers in small church schools have to face. Our Sunday time was far too brief. Our material equipment, both in space and things was—well, to say "inadequate" is putting the case very mildly. Furthermore, missionary education was not sufficiently emphasized in our Sunday curriculum, and we felt the latter incomplete because of the absence of this wider outlook.

We decided to experiment, on a small scale, using Gertrude Warner's fascinating little book, *The World in a Barn*† as a basis for our experiment. Our workshop and schoolroom was a small room in the Rectory. (Sometimes we expanded and used the kitchen, too.) We began with twelve children, ranging in age from seven to twelve. (Four children, belonging to the same family, moved out of town while the work was in progress, but as every worker in a small church school knows, you can't worry about numbers if you have as many as possible of the available children.) The children met Wednesday afternoons after school. Attendance was in no way compulsory. There were ten meetings, not including the exhibition or "party." For the first intensive course in mission study this is quite long enough for it is most desirable that the children's interest and enthusiasm not be allowed to lag.

We began the first session with some of the songs with which the children were familiar from the Sunday sessions. Then we settled down in a friendly circle, to listen to the first chapter of the book. Quite naturally, the boys felt it their duty to be bored, but in a short time they were listening in spite of themselves. By the time the second chapter was finished, everyone wanted to talk at the same time. The children were eager to begin work at once, but when one of their number pointed out the fact that they would need wood and jig saws before they could begin, they were quite reconciled to waiting. The last few minutes were spent in listing, on the blackboard, all the things they would need before they could really begin. The children departed, the girls discussing kimonos and a possible "party" (their own suggestion) and the boys concerned with serious business of constructing a curved bridge.

During the week, jig saws, hammers, nails, wooden boxes, sheets of colored paper, and numerous other things found their way to the Rectory door. On Wednesday the children arrived promptly, quite breathless. The girls began work on the cherry trees. They cut blossoms from pink tissue paper, and wired them to twigs. (The twigs

ALL DRESSED UP FOR THE "PARTY"

*Tarriffville, Connecticut. Author of *We Worship*, Century Company.

†Warner, Gertrude. *The World in a Barn.* New York, The Friendship Press, 1927. Price $1.25.

had irregular branching, so that when they were cut down they looked like real trees with a trunk and branches.) These trees they fastened to the base of the village (a piece of heavy cardboard) by sticking thumb tacks through from the under side. Meanwhile two of the boys were working on the bridge, another on the *torii*, and another on the temple for the Japanese village. Soon the smaller girls could make the cherry trees, so the two oldest ones began work on the house. Before anyone believed it possible, it was past time to go home. The village was well begun. It would take only a part of the next Wednesday period to finish it. "And then can we make another?" the children wanted to know.

And so the work went on. The actual making of villages was interrupted by the reading of chapters from the book, by the playing of games taken from *Children at Play in Many Lands*, Katharine Stanley Hall (Missionary Education Movement), by lantern pictures of children and grown-ups of other countries, by learning new songs, especially missionary ones,‡ and by talking over our attitude toward the children of other lands and other races. More stories found their way into these meetings, particularly the "Nursery Series" for the smaller children who could not do quite so much work on the villages.

The villages were far from perfect, because we felt that it was much more important to let the children do the work than to have a more finished product. We had faith in their ability to do things, but even we were surprised by the results, most of all by the initiative and interest which the children showed. *The World in a Barn* contains most of the leading suggestions as to materials, arrangement, etc. The children followed these for the most part, making minor changes and adding bits here and there.

It should also be pointed out that one of the greatest values of *The World in a Barn* as a starting point for the development of the attitude of world friendship is the fact that by making the children of other races attractive, Miss Warner has made them appeal as desirable friends. If the emphasis is placed almost entirely upon the needs and suffering of others, the American child feels that the only responsibility placed upon him is that of giving money and assuming an attitude of adult pious superiority. The extent to which such feeling goes, determines how long there shall be postponed in the child any development of the friendship motive and the desire for understanding of other races.

It should be clear that no large financial outlay is necessary. Five dollars will provide the two books (*The World in a Barn* and *Children at Play in Many Lands*), four picture sets (for lantern pictures and later for scrapbooks),§ and the necessary paint (we used small cans of lacquer from the ten cent store), paste, colored paper, dolls, etc. If this amount is not available from the church or church school treasury, and it cannot be obtained by gifts, there is still the possibility of borrowing it, and deducting it later, from the proceeds of your exhibit. This should be a last resort, because much of the educational value of the course depends on having the children feel that all the money from the exhibit goes to some *definite* mission work.

We have asked for this opportunity to share our experience with you because we know how difficult it is to arouse community interest in the work of your small church school, and how discouraging it is to carry on any program when equipment is lacking. As we began our experiment, the outcome was more or less dubious, but we feel that the results, however small, have made the task more than worth the effort.

By no means the least of the results was the educational value, both for the children and adults, of the exhibit. All the children had worked on each of the four villages. In the course of their questionings, they learned much more about the life of the far-away children than they would have gained from a much longer period of formal study. And as the time drew near to show their work, their interest became all the more keen because they wanted to make their explanation of the villages and the life they represented interesting to their visitors. Most children like the opportunity to be "teacher." The adults in our community are not different from those in other communities. For most of them, missions have no real human interest, but are, at best, a part of their religious responsibility. For them, the villages and the children's live interest were among the first concrete contacts with those for whom their missionary society must raise its apportionment. Of course we did not point out to the grown-ups that we were trying to educate them. Probably they would have denied that they were being educated, but that does not matter. The thing that matters is the fact that we all, grown-ups and children together, have begun to know and like God's other children. If we can only continue, our Christian love for them will not be a pious duty, but joy filled with vital personal interest.

‡Songs were taken from—
Thomas and Sneath, *A Child's Garden of Song*. (The Century Company).
Thomas, *A First Book in Hymns and Worship*. (The Century Company).
Danielson and Conant, *Song and Play for Little Folks*. (The Pilgrim Press).

§The books and pictures may be obtained from the Friendship Press, 150 Fifth Ave., New York.

International Council Meetings

THE Educational Commission of the International Council of Religious Education, together with the committees of the Commission, will meet in Columbus, Ohio, the first week in December, at the Deshler-Wallick Hotel.

The children's workers and the young people's workers are each planning to hold a curriculum conference preceding this meeting of the Educational Commission and its committees, beginning Friday, November 28, and continuing into the next week. It is quite probable that the adult workers will also hold a curriculum conference during the same period.

The annual meeting of the International Council of Religious Education and the annual meetings of the professional advisory sections of the Council will be held in Chicago at the Stevens Hotel, February 9 to 19, 1931. The Educational Commission and Board of Trustees of the Council will also meet during that time.

REPRINTS of the following plays which have appeared in the *International Journal* are now available at ten cents per copy:

"Those Absurd Missionaries" by Iona M. R. Logie.

"The Pentecost of Youth" by Dorothy Clarke Wilson.

Send cash with order to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Motives for Church School Leadership

By HARRY C. MUNRO

THE Centerville Church School Council had instructed a committee consisting of the pastor, John Weston, the superintendent, Vincent Orton, and the director of leadership training, Nora Prichard, to report means by which its teachers and officers could be induced to take their work more seriously and avail themselves of opportunities for training. How could adequate motives for church school leadership be aroused?

On investigation they found the following means or methods being used by successful church schools elsewhere: remuneration of church school staff members who met certain standards; provision of adequate training opportunities at church expense; constructive supervision; teachers' contracts; installation ceremonies; International Standards in Religious Education; self-determined standards of leadership; certification of teachers analagous to public school certificates; the workers' conference as a generator of morale; the pastor as a teachers' counsellor; and leadership training programs.

Upon the basis of these many suggestions the committee worked out a definite plan for developing more adequate motives in the present and prospective staff of Centerville Church School. The full report[1] was presented by the pastor who was chairman of the committee. After summarizing the findings with regard to plans in use elsewhere, the pastor prefaced the recommendations of the committee by the following remarks:

"As we face now the definite problem of incorporating in our church program here those means which will develop in our church school staff more adequate motives for service and for training in service, I believe we should realize to the full just what is involved in facing such a problem. It has dawned upon me as this study has progressed that it involves not simply a difficulty which our church school is facing. Rather it involves a confession that our whole church program has been failing at a most vital point. Let us not suppose that some clever plan or device can remedy this basic fault. Let us prepare ourselves for a searching of hearts with respect to our total church program. Let us recognize that for most of us there can be no cheap and easy substitute for a real regeneration with respect to our attitude toward the church and its mission. The experiences of others in facing this problem of church school leadership will help us. But unless we ourselves are ready to face the cost of first hand religious experience on higher levels than we have yet reached, any plans we adopt will have but superficial results.

"Certain persons in our congregation have won the distinction of being chosen as teachers of the Christian religion. Presumably they constitute the choicest Christian personalities in our church—at least, they should. But here we are face to face with the problem that even in the lives of these rare personalities the motives for Christian service are so weak that their service is not very reliable, they avail themselves half-heartedly or not at all of opportunities to prepare for more effective service, and a number desire to be relieved of their responsibilities, leaving alarming vacancies in our staff.

"Since undertaking this study I have been reading a most significant recent book by Paul H. Vieth, *Objectives in Religious Education.* This book reports a thorough study in which has been compiled a consensus of judgment of prominent Christian leaders as to what results we should expect from effective Christian education. How should our religion function in everyday life and conduct?

"I have been impressed by the reiterated statement that the Christian religion should provide motives for daily living. To repeat a few typical quotations made by Dr. Vieth in support of this statement will reenforce it.

Athearn, W. S., *A National System of Education,* page 30, "The task of religious education is to motivate conduct in terms of a religious ideal of life."

Bower, W. C., *The Educational Task of the Local Church,* page 28, "Unless, therefore, religious education can vitalize our morality with spiritual ideals and motives we cannot hope for the continued endurance of a sound moral life, without which society cannot exist."

Counts, G. S., and Chapman, J. C., *Principles of Education,* page 343, "At present human experience indicates that any program, designed to foster the development of morals, can hardly afford to ignore religious influences."

Weigle, Luther A., *The Teaching Work of the Church,* pages 41 and 42, "The Christian religion infuses a new motive and spirit into the whole of moral education. It introduces a new perspective and range into the materials of knowledge and moral judgment; its appeal to the powers of appreciation, affection, and desire is incomparably stronger, richer, and deeper, and it assures to him who is striving for self-control and moral strength the backing of the universe; it renders available and effective the power and grace of God."

Weigle, Luther A., "What is Religious Education?" in *International Journal of Religious Education,* June, 1926, page 25, "We have not passed beyond the bounds of morality into the life of religion until we have reached a faith that the structure of the universe itself is the expression of the will and purpose of the living God; and it is the supreme function of religious education so to reveal the universe to children that they shall understand that beneath them and about them there is this loving purpose and power of God. That, I say, is the challenge to the churches, so to reveal God and his purpose to children that they shall acquire that deepest and most lasting of all human motives."

"It is evident that the thing we should be doing in our church work is to provide motives for all of life, such motives as will make our daily work in the kitchen, shop, office, or schoolroom a sacred calling because we are thereby cooperating with God in bringing about his kingdom of love and service; such motives as will make our recreation and family life and neighborly relationships all suffused with his spirit because they are further ways in which we are helping that kingdom to come; motives powerful enough to carry us over obstacles, through disappointments, rebuffs, and fatigue, 'doing always the things that are pleasing to Him' because of the sheer satisfaction which comes from such conscious and intelligent participation in His great purposes.

"If, then, this is the real purpose of our whole church program, if it is the unique function of religious education to develop Christian motives for all of living, what shall we say when we have not even been able to develop motive power enough to secure trained leaders for the church school program itself? The recommendations which

[1] See *International Journal of Religious Education,* September, 1930 page 15.

follow are intended to relieve an emergency situation which has resulted from a totally inadequate conception prevalent throughout our church of what is involved in Christian discipleship. While the committee hopes that these measures will relieve the immediate situation, nothing short of a congregation-wide *conversion* to a vastly richer and more exacting experience of discipleship will qualify us for our religious educational task as a congregation. While recommending the following measures as a means of meeting the present emergency and enlisting an adequate staff for the present, let me propose, as your pastor, that this entire year be given in our congregational life to discovering and releasing for Christian living and service those strong undergirding motives which are supposed to be the outcome of a normal Christian experience.

"This will mean that our program of preaching and worship will deal this year with this particular problem. In our church school classes, especially in the adult and young people's groups, we must see to it that the curriculum is organized around this particular need and that we test all our church school work by its power to create these motives. It means that your pastor's personal work will have this continually in mind. In fact, for a year your pastor proposes to challenge this congregation to test out the power of the Christian religion to create motives for living. Either our religion is unable to do for us what its leaders from its founder down have claimed for it, or we have failed to avail ourselves of its resources. Let us have the courage to explore those resources and put them to a fair test.

"To meet the present church school leadership emergency we recommend these measures:

"1. If it becomes necessary to remunerate our church school leaders in order to secure a trained and dependable staff, we believe the cause justifies the expenditure of the necessary funds. However, remuneration would be a confession of failure to secure consecrated skill on the basis of worthier Christian motives. Therefore, we propose this only as a last resort. We do, however, recommend that the church finance the entire cost of training those who have been appointed to its staff. This includes:

"(a) Payment of enrolment fees and purchase of texts and library materials for all staff members enrolling in the Community Training School.

"(b) Payment of full expenses of one staff member from each department, preferably the principal, in attending Lake Geneva Leadership School next summer.

"(c) Securing at cost of honorarium, if necessary, the most skillful teacher available for our Sunday leadership class.

"2. We recommend the working out of a threefold covenant into which our church school staff, this council, and our congregation will enter. The church school leader's covenant will be worked out democratically by our staff in workers' conference. It will define the kind of leadership our church school requires as to attitudes, leadership qualities, training, general education and experience, religious experience, and performance. The church school council's covenant will be worked out by this group defining the assistance and support we will give the staff and pledging ourselves to supply them certain needed working conditions and equipment. The congregation's covenant will be worked out by our church board of officers after the pastor has set forth in sermons the duties and responsibilities of the church membership at large, especially parents, with regard to cooperation in and moral support of our educational program. As soon as this threefold covenant has been completed, an installation service for our entire church school staff will be held at which time we will respectively enter solemnly into this covenant.

"3. We recommend the adoption of Standard A and of the various departmental standards of the International Standards in Religious Education as a guide to general improvement in our church school work; also that our church board of officers make a special study this year of the discussion outline, *The Educational Work of the Church*, as a means of giving more intelligent cooperation to the educational program.

"4. We recommend that the pastor give the church school hour on Sunday mornings to a close observation of the work of our various departments and classes, and that he be considered a personal counsellor and helper by each staff member, furthermore that in his general parish work first place be given to those contacts which will assist our church school staff in doing better work.

"The committee has gathered other promising suggestions but perhaps these four recommendations will be a sufficient undertaking for the present. May your pastor observe that in facing this problem of releasing more adequate motives for church school leadership, we have unearthed a very much deeper problem which calls for such a reconstruction of our total church program as will keep us busy for some years. If the work of this committee in seeking ways of developing stronger motives for faithful service on the part of our church school leaders shall result in the discovery and release of adequate motives for complete Christian living on the part of our church membership this will indeed have been an epoch-making study."

"The Day of Taxing," by Lida Lisle Molloy, is the name of another Christmas dramatic production which will appear in the December issue of the *International Journal*. This is particularly suitable for younger groups.

The December *Journal* will also carry a service of worship by Nancy Longenecker using Scripture, music, and poetry. Those who used the Easter service of this nature which she prepared will welcome this program.

Father and Son Week

November 9–16, 1930

YOU will need to make plans for the observance of this event either during the regular week or at some other time when it fits into your program for the year.

Supplies have been prepared and issued by the International Council.

General leaflet, 2¢ each; $1.50 per 100.

Father and Son Worship Service, 1¢ each; 75¢ per 100.

Father and Son Song Sheet, 1¢ each; 75¢ per 100.

Please send cash with orders.

Findings of Christian Youth Council

The findings of the Christian Youth Council and Conference, held in connection with the International Convention of Religious Education in Toronto, June, 1930, are printed in a pamphlet entitled "Report and Recommendations of the Christian Youth Council of North America." These may be purchased from the International Council of Religious Education for twenty-five cents per copy.

The Lost Star

A Fantasy of the First Christmas

By DOROTHY CLARKE WILSON*

Characters

CASPAR, MELCHIOR, BALTHASAR } *the three Magi*
AMRAH, *an old Hebrew prophetess*
ASHTAR, *a girl of the Parthians*
OMAR, *a wandering merchant*
AN ARAB WOMAN, *his wife*
HEMAR, *an old enemy of* BALTHASAR
DAVID, *a Jewish captive boy*
A BEGGAR, *a man*
A STREET VENDOR, *a woman*
TWO ARABS, *captors of* DAVID
MARY AND THE CHILD

Scenes

EPISODE I: *Outside an old Parthian temple*
EPISODE II: *In the desert.*
EPISODE III: *In a street in Damascus.*
EPISODE IV: *On the road outside Jerusalem.*

Episode One

SCENE: *Outside an ancient Parthian temple. At one side, dimly visible through the temple entrance, is the suggestion of an altar fire, the sacred flame of the so-called fire worshipers, which is kept forever burning. The setting may be very simple (see notes on production). The stage is but dimly lighted.* BALTHASAR *is seen before the altar fire, evidently performing the priestly rite of replenishing the fire. His movements are slow, silent, reverent. He stands for a moment before the altar, head bowed thoughtfully, then comes to the center of the stage, outside the temple. He lifts his arms and speaks contemplatively toward the heavens.*

BALTHASAR:

"This I ask thee—tell it to me truly, Lord!
Who the sire was, Father first of holiness?
Who the pathway of the sun and stars ordained?
Who, through whom its moon doth wax and wane again?
This and much else do I long, O God, to know.

"This I ask thee—tell it to me truly, Lord!
Who set firmly earth below, and kept the sky
Sure from falling? Who the streams and trees did make?
Who their swiftness to the winds and clouds hath yoked?
Who, O Mazda, was the Founder of Good Thought?

"This I ask thee—tell it to me truly, Lord!
Who, benignant, made the darkness and the light?
Who, benignant, sleep and waking did create?
Who the morning, noon, and evening did decree
As reminders to the wise, of duty's call?"†

(*While he has been speaking,* ASHTAR *has entered and stands regarding him silently.*)

ASHTAR: Wisdom! Duty! Who knoweth the ways of wisdom, and what carest thou for duty? Why must thou ever be seeking, Balthasar, for something no man will ever find?

BALTHASAR: Ah, but I *shall* find it. Sometimes my soul has seemed almost to touch it, mounting upward on the wings of the sacred fire or communing with the lonely mysteries of the heavens. But just when the flames are mounting highest, the fire dies, and always the truth lies hidden just beyond the farthest star.

ASHTAR: But will it not always lie just beyond? Come, Balthasar, let others fathom the mysteries of the heavens and keep glowing the sacred altar of our fathers. Come, forget thy search. Crown thy head with flowers and press thy lips to the deep red wine of pleasure. (*Holds out arms appealingly.*) Thou art young. Why let thine eyes become dim through star-gazing and thy knees become stiff from so much bending before a God thou knowest not?

BALTHASAR (*eagerly*): But I shall know him! Perhaps even before the light of another moon grows dim across the valley yonder I shall have found him and laid my offering at his feet.

ASHTAR: What meanest thou? Thou speakest in riddles, like Amrah, the old Hebrew prophetess. I cannot understand.

BALTHASAR: It is Amrah who first pointed out to us the way.

ASHTAR (*wonderingly*): What! Then thou believest this strange tale of hers that a king is to be born among her people?

BALTHASAR: Has it not been told many times among the Magians that "there shall come a star out of Jacob and a sceptre shall arise out of Israel"? And now, behold—the sign! (*Lifts his arms reverently.*)

ASHTAR (*puzzled*): The sign?

BALTHASAR (*voice trembling with eagerness*): Look! Look yonder where the white towers of the Parthian city pearl the evening sky. Canst thou not see?

ASHTAR (*after a moment*): I can see nothing.

BALTHASAR (*drawing her closer and pointing*): Look! In that cluster of stars shaped like two branches of leaves—or like two fish, back to back?

ASHTAR: Oh! A star! But there are so many stars, Balthasar.

BALTHASAR: Canst thou not see? Right in the midst? That strange point of light, like a pure white flame hung in the sky?

ASHTAR (*turning away*): It makes me weary, Balthasar, all this strange study of the stars. Let us forget it and be young and gay.

BALTHASAR (*insistently*): Canst thou not see it?

ASHTAR (*looking again*): It is very faint.

BALTHASAR (*slowly*): To me it is as bright-glowing as the sacred fire yonder. I know not how to describe it, but sometimes I know not whether it is a star I see or the living flame of my own soul's desire. It is like a wondrous vision, a light sent to guide seeking hearts upon a strange, untraveled road.

ASHTAR (*timidly*): Where does the road go, Balthasar?

BALTHASAR: Ah, Ashtar, that I know not, save that it follows the path of the setting sun. But this very night we set out on our journey to find the King.

ASHTAR: Tonight?

BALTHASAR: Hark! Are there not voices? It is my comrades coming to keep their tryst.

(CASPAR *and* MELCHIOR *enter from one side, with* AMRAH, *the aged prophetess. The two men are bearded and older than* BALTHASAR, *who looks like a youth beside them. They stand grouped,* BALTHASAR *and* ASHTAR *at one side,* CASPAR *and* MELCHIOR *at the other,* AMRAH *between.*)

CASPAR: Balthasar, art thou ready, my son?

BALTHASAR (*bowing his head*): I am ready.

CASPAR (*searchingly*): Thou art sure? There is no easy way to find the King. It will be a strange road leading over mountains of hardship and deserts of uncertainty, with sometimes only a feeble spark of hope to light the way. And who knoweth what we shall find at the end? For who can fathom the ways of the Holy One, the great Mazda, Creator, of whom the Hebrew poet once wrote, "O, Lord, how great are thy works, and thy thoughts how very deep!" Melchior and I are old and have walked often in ways of sorrow and disappointment. We know that the clouds oft hide the stars and even the sacred fire may be dulled to ashes. But thou! The flame of youth is in thy cheeks. The flash of the morning sun is in thy eyes. We have sold everything we have to purchase these gifts of gold and frankincense. We leave here naught that is our own save the holy fire upon the altars. But thou art rich. Think! Art thou ready to leave thy country and thy people, thy houses and lands, thy coffers of gold and silver—all for a lonely and uncertain quest? Think, my son.

(BALTHASAR *hesitates. He turns his back toward the two and stands facing* ASHTAR.)

ASHTAR (*softly*): Yea, think, Balthasar. Here thou hast riches and pleasure and love. Canst thou leave them all to follow a foolish star?

BALTHASAR (*musingly*): But if the star leads to the presence of the King—

AMRAH (*stepping forward*): Listen, O followers of the sacred flame, to the words of the prophets of my people.

"The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined. Behold, a king shall reign in righteousness and princes shall rule in judgment. And a man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

"Arise, shine, for thy light is come, and and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising.

"For unto us a child is born. Unto us a son is given. And his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." (*She goes out quietly.*)

BALTHASAR (*lifting his arms toward the star*): I am ready.

CASPAR: It is well. (*To* MELCHIOR) Are all things prepared for our journey?

MELCHIOR: The three white camels await us, as thou hast commanded, outside the gate of the golden stars. Their feet are shod with swiftness, and their faces even now are toward the desert.

*Westbrook, Maine.

†Zoroaster's prayer, translation taken from *The World's Great Religious Poetry*, Hill, published by the Macmillan Company.

CASPAR: Thou hast done well. (*To* BALTHASAR) And hast thou, my son, a gift for the King we hope to find?

BALTHASAR (*takes a bag from his girdle, opens it, and draws out a handful of gold coins*): See! one tenth of all the gold in my father's coffers I carry with me. Surely there will be enough left for a princely present when I come into the presence of the King.

(*The two stand regarding him silently for a moment, then* CASPAR *approaches the sacred fire on the altar, standing before it with bowed head.*)

ASHTAR (*laying a persuasive hand on* BALTHASAR'S *arm, softly*): Bring me a trinket, wilt thou not, from the lands of the setting sun? They say that the women there have jewels of molten crimson—clear as crystal and red as a dragon's eye—to hang about their necks and twine in their hair. Bring me one, Balthasar.

(*She slips away softly.* CASPAR *lifts his arms.*)

CASPAR: O Thou who art Unsearchable, guide us in our search for thee. Thou who art all holy, Mazda, illumine unto us the way of holiness. We have sought thee in the sacred fire and have seen only the shadow of thy spirit on the wall. We have traced thy footprints in the stars, but never once have we caught a vision of thy face. Thou who art Light, guide us now at last into the brightness of thy presence. Thou who art the only true God, show unto us at last thy perfect truth.

(*He comes back and stands between the two.*)

MELCHIOR (*lifting his arms toward the star*): It is his sign. Let us go and seek the King. (*Start offstage slowly.*)

CURTAIN

NOTE: *For music between episodes see end of play.*

Episode Two

SCENE: *In the desert. The Parthian temple has now become the suggestion of a Bedouin tent, only the entrance of which is visible. Just outside the tent shines a small campfire, now reduced to glowing coals. Aside from the red light of the imitation fire, which should light up the space just around it fairly brightly, the stage lighting is dim, as it is again evening.* OMAR, *the wandering merchant, comes to the door of his tent, steps outside, and looks away into the distance, shading his eyes with his hand.*

OMAR (*speaking to someone inside, without turning*): They are coming nearer. They have seen the light of our fire. I can see them more plainly now. There is nothing to fear, I think. Doubtless they are strangers who have lost their way. (*In a lower voice*) Look! Come here! (*The* ARAB WOMAN *appears in the entrance.*) What seest thou?

WOMAN (*also shading her eyes*): I see three men riding. They are on milk white camels. On the trappings of the camels there is the glint of gold, and the cloaks of the three men are embroidered with rich, shining threads like the vesture of kings. (*Suddenly eager*) They are princes. Omar, dost thou hear? They must have gold.

OMAR (*pressing her back*): Hush! Let them not hear. One of the men has got down from his camel. He is running.

(OMAR *advances slowly across the stage.*)

OMAR (*bowing low*): Welcome, stranger! Thou art welcome to the tent of a wandering Arab.

BALTHASAR (*coming toward him weakly*): Water! Hast thou water? We die of thirst.

(*The woman brings a water jug from the tent, pours some into a cup, and* OMAR *holds it to his lips.* BALTHASAR *takes but a few swallows.*)

BALTHASAR: Nay, not to me first. I am young and strong. My comrades yonder—they are older and weaker than I.

(OMAR *motions to the woman, who goes off stage carrying the cup.* OMAR *helps* BALTHASAR *to a seat beside the fire. He pours more water from the jug and gives it to him.* BALTHASAR *drinks.*)

BALTHASAR (*rising again*): May the blessing of the Most Holy One be upon thee. We have been searching since early dawn for a place to drink.

OMAR: Thou has traveled a long way—nine days—ten days, perchance, thou hast been in the desert?

BALTHASAR (*wearily*): Yes, it must be ten. The moon was but a silver thread when we left behind the snow-white turrets of Babylon. But how didst thou know?

OMAR (*smiling*): Ah, how can one tell whence knowledge comes to the child of the desert? Perhaps my sands disclose as mighty secrets as thy stars. For if I mistake not, thou art one of that tribe of star-gazers from the kingdom to the east.

BALTHASAR: Thou art right. My comrades and I are Magians.

OMAR: I knew thee by thy dress. I have a merchant friend who is a Parthian. He goes to Damascus to meet the caravans which bring spices from the south. I go to Babylon to find treasures from the east to delight the eyes of the wandering people of the desert. Sometimes we meet, and he tells me stories of the fair palaces of Ecbatana, and of the altar fires that are kept forever burning.

(CASPAR *enters feebly, supported on the arm of Melchior.* BALTHASAR *goes and supports him from the other side.*)

BALTHASAR: Come over here by the fire and rest, my father. The night air of the desert is cold, and the warmth of the blaze is welcome. See! The Lord has guided us unto friends even in this desert place. Shall we not abide here with them until the light of another dawn shall make our way more clear?

CASPAR: Do those who follow the sign of the Most High need the sun to light their way? Nay, let us warm our hands by the blaze of their fire, while the woman fills our water bags from the spring nearby. Then let us be on our way. For the hours of the night fly swiftly, and we should reach the gates of Damascus before many sunsets.

MELCHIOR: Nay, we cannot wait. We go to seek him that is born King of the Jews. For we have seen his star in the east and are come to do him honor.

OMAR (*puzzled*): The king of the Jews? I have heard of many kings, but never of him. The tribes of the desert have kings and the dwellers of Kedar and the great walled city of Babylon. And they say that far to the west there is a king greater than all. Is thy king of the Jews, then, greater even than this mighty Caesar?

CASPAR (*after a moment's silence*): That we cannot tell. We know not even if the king we seek will ever sit upon a throne. We only know that at the end of our quest we hope to find light and peace.

OMAR (*pondering*): Light and peace. I, too, would find light and peace. It is strange. I cannot understand.

(*The woman enters.*)

WOMAN (*to* CASPAR): It is done as thou has said. I filled the water bags at the spring and tied them to the camels' backs.

MELCHIOR (*rising*): Then let us go. The evening will be swiftly fled.

BALTHASAR (*taking two pieces of gold from his girdle*): Here is gold to pay thee for thy trouble.

OMAR: Stay! I would have thee look at my precious wares. (*To woman.*) Bring me the treasures I bought from the Indian prince in Babylon.

(*The woman disappears in the tent, then reappears with a large bag. This* OMAR *places on the ground and seats himself cross-legged behind it, facing the audience.* CASPAR *and* MELCHIOR *stand somewhat away from the rest, impatient to be gone. The merchant empties his bag on the ground, and there is a gleam of jewels. The collection may consist of a variety of imitation jewels, chains, or bright stones. Occasionally* BALTHASAR *leans over and takes one from his hand, regarding it intently.*)

OMAR (*softly after handling the objects for some moments in silence*): There are none finer in all the lands between the great sea and the far valleys of the Indus. See! Pearls white as the snow crests of thine own Mt. Orontes. Emeralds like the fresh green of the gardens of Babylon. Are not these bracelets beautiful? Are they not fine wrought as lace? And this necklace fashioned of the pure gold of Ophir—is it not a fit ornament for a prince?

BALTHASAR (*indifferently*): Perhaps. I see nothing that catches my fancy. If thou hadst a ruby, perchance—one clear as crystal and red as a dragon's eye—to hang about the neck of a princess—

OMAR (*eagerly*): Wait! I have something else to show thee. (*He reappears from his tent carrying a jewel. He holds it up. It is red and sparkling.*)

OMAR (*softly*): See! My greatest treasure.

(BALTHASAR *takes it. There is an eager, calculating look on his face as he holds it up to see the light play upon it.*)

OMAR: Is it not beautiful? See! It is red as the fire that leaps upon thy sacred altars—nay, a deeper red than fire. It is crimson like a drop of blood, yet clear as the waters of a mountain pool. See how it flashes in the firelight!

CASPAR: Balthasar, we must be gone. Come, my son. The star is like a flame in the night, lighting our path across the desert. Let us go.

BALTHASAR: Ride a little way on thy camels, and I will soon overtake thee. Do not wait for me. (*He turns to look at the ruby.*)

CASPAR (*after a moment*): Thou hast said, my son. The star is beckoning us. We cannot wait for thee.

(*The two go toward the camels.* BALTHASAR *continues to look at the jewel.*)

BALTHASAR: How much? How much for the stone that is as clear as crystal and red as a dragon's eye?

OMAR: Ah, my friend, thou knowest not its value. A king's ransom would not buy it.

BALTHASAR: Nay, there is nothing that the gold of Balthasar the Magian cannot buy. (*Takes bag from girdle.*) Come, now. Ten pieces of gold for thy ruby. (OMAR *looks at the woman, who shakes her head.*) Twelve! Twenty pieces! That is verily a king's ransom.

WOMAN: Nay, do not sell it, my husband. I like it to hang about my neck and to twine in my hair. I love it.

(BALTHASAR *stands with back to them gazing as if fascinated at the ruby. At last he turns and thrusts toward them his bag of gold.*)

BALTHASAR: See! I must keep ten pieces of gold for my journey. But thou shalt have all the rest. Look! It is greater wealth than thou hast ever seen. Is it not enough?

(*The man takes the bag, hands it to the woman, who takes out a handful of gold and lets it slip through her fingers.*)

WOMAN: It is enough. Thou shalt have the ruby.

(*She goes into the tent with the gold.* OMAR *rises and touches* BALTHASAR'S *shoulder as he is still gazing at the ruby.*)

OMAR: Tell me about the King thou seekest. Perchance I would go and find him, too.

BALTHASAR (*looking at him almost stupefied*): Ah, yes, of course. The King. He who was to show us the way to God.

OMAR (*eagerly*): The way to God! I have dreamed about it in the long silence of the desert. What man in all the world does not hunger after God! Tell me more, O son of the Parthians.

BALTHASAR (*as if trying to draw his mind from a distance*): Let me think. It seems such a long while ago that we read the mighty secret in the stars. We had heard, my comrades and I,—who has not?—that some day a mighty deliverer would come from among the Hebrews, so when we saw, a few months ago, that strange new star shining in the heavens—

OMAR (*eagerly*): Yea, a star. Go on.

BALTHASAR (*listening*): Some one is coming. I hear the tread of camels' feet.

HEMAR (*calling offstage*): Omar! Is it thou?

OMAR: Yea. Come. The fire of Omar burns brightly for his friends. (*To* BALTHASAR, *joyously.*) It is my merchant friend of whom I spake. Hemar, the Parthian.

BALTHASAR (*startled*): Hemar! (*He withdraws into the shadows.*)

(HEMAR *enters, shivering.*)

HEMAR: I am on my way to Damascus. I saw thy fire like a spark across the desert. Once I thought I had lost sight of it again.

OMAR: Thou art welcome. Make thyself warm, and my wife shall bring thee food. (*He goes into the tent.*)

BALTHASAR (*stepping suddenly out of the shadow*): So—I have found thee at last—my enemy.

HEMAR (*drawing back in abject terror*): Balthasar!

BALTHASAR (*sternly*): Didst thou think thou couldst do injury unto the house of Balthasar the Magian and hide forever?

HEMAR (*on his knees pleadingly*): Nay, Balthasar, remember not what I have done. See, I am old. I cannot harm thee now. For the sake of my children, wilt thou not forgive? In the name of the Most Holy One, I beg of thee, forgive.

BALTHASAR (*after a moment of indecision*): Nay. Thou art mine enemy. Have I not sworn by the sacred fire in the temple of Mazda that I would seek vengeance upon thee? And now thinkest thou that thou canst escape?

(*He advances threateningly, but* OMAR *comes between them.*)

OMAR (*to* HEMAR): Flee! Flee on the wings of the dark. He shalt not follow thee until the voices of the night have drowned the sound of thy camel's feet.

(*He holds* BALTHASAR, *who at first starts to struggle, then, seeing the other's strength, does not resist.* HEMAR *runs offstage.*)

OMAR (*loosening his hold after a time*): Soon thou shalt follow if thou wilt—if thou thinkest it is nobler to pursue an enemy than to seek the King.

BALTHASAR: I must follow. Has he not done me a great wrong?

OMAR: But first, tell me a little more about the King.

BALTHASAR: The King?

OMAR: Yea, the holy one of Israel whom thou seekest. Tell me how I can find him. I, too, would find light and peace. Thou wert talking about a star.

BALTHASAR: Ah, yes, of course, the star. If I show it to thee, wilt thou let me go?

OMAR (*eagerly*): Yea. Show me, and thou shalt go.

BALTHASAR: Come! Where the light of the fire is less bright!

(*He leads him to the darker side of the stage and lifts his arms.*)

BALTHASAR: See! Yonder where a cluster of stars forms two branches of leaves—

OMAR (*eagerly peering*): Yea, I see.

(*There is a long silence. Finally* BALTHASAR *drops his arms slowly and bows his head.*)

BALTHASAR (*drawing his hand wearily across his eyes*): It is gone. I cannot see it. I am sure it used to be there. It is strange. All I can see is thy red jewel flashing before my eyes—and the face of Hemar.

(OMAR *goes back despondently to the fire.*)

BALTHASAR: Farewell, friend of the desert.

OMAR: Farewell, son of the Parthians. Goest thou to seek thy friends?

BALTHASAR: Nay, I go to pursue my enemy.

CURTAIN

Episode Three

SCENE: *A street in Damascus. The scene may be made as elaborate or as simple as desired. There is a chance for the introduction of as many extra characters as are available, though only the beggar and the street vendor are absolutely necessary. The latter may occupy a small booth or bazaar at one side of the stage, or she may carry her wares in a flat, handleless basket held in front of her and fastened to her shoulders. The* BEGGAR *is seen sitting at one side of the stage, while the* VENDOR *enters or has her booth at the other.*

VENDOR: So thou art still there, son of misfortune. Thou wilt get but a few coppers today. The streets of Damascus are well nigh deserted. They say there is a band of Roman soldiers camped near the east gate in the street called Straight, and all the people are flocking thither to feast their eyes on their magnificence. If thou couldst be there, perchance a hundred coins would ring in thy cup.

BEGGAR: Alas, how could I get to the street called Straight! These legs of mine are as useless as the vain fripperies thou sellest! And, besides, I am too old to find a new place. Have I not sat here at this corner through ten full harvest seasons?

VENDOR: I know. And little enough has either of us received. It is a hard world, especially since the time of the great taxation. Who, pray, is this strange person called Caesar that he hath the right to command all the world to be taxed? Is he a god?

(*People pass through at occasional intervals by ones and twos. Women in long, brightly colored robes and gaudy headdresses who finger the vendor's wares, shake their heads and pass on, while she persistently follows. Arabs dressed in flowing garments with white headdresses bound around with camels' hair. A richly dressed nobleman who contemptuously flings a coin in the beggar's cup. A boy street vendor crying his wares of dates and bread and grapes. A Roman soldier sauntering by with supercilious authority amid a sudden surly silence. A girl with a water jug. These are types, any number of whom may be employed to add life to the scene, or they can be left out entirely. Even the smaller production can probably afford a few onlookers, such as an Arab or two, a curious woman, and the boy selling fruits.*)

VENDOR (*as each person goes by*): Silks! Jewels! Ornaments! Buy silk and make for thyself fine raiment! Buy a pretty jewel to adorn thyself! Buy a bit of silk or a gold necklace from a poor old woman! Buy!

BEGGAR (*holding out his cup*): Help a poor blind beggar. Spare a bit of coin for a poor blind beggar. The price of a crust of bread. Help!

(BALTHASAR *enters slowly, aimlessly. The old woman presses her wares, but he appears not to see. He walks slowly across platform and is about to go out when the beggar pulls at his robe.*)

BEGGAR: Help a poor blind beggar. In the name of the most holy Mazda and his prophet of light, wilt thou not help a poor beggar to live?

BALTHASAR (*slowly*): What dost thou know of the most holy Mazda and his sacred prophet?

BEGGAR: I, too, was once a Parthian. I was brought here long ago a slave from the city of Ecbatana. Now I am a cripple, half blind, and there is none to care whether I live or die.

BALTHASAR (*thoughtfully as if to himself*): Strange! In all my wanderings I have never noticed people who were hungry or blind or in rags. And yet I must have passed them every day. (*Takes two pieces of gold from his girdle and drops them into the beggar's cup.*)

BEGGAR (*almost weeping with joy*): Gold! Gold! He has given me gold. I can buy me a cloak to wear when the weather is cold. May the blessing of Mazda be upon thee. (*He kisses* BALTHASAR'S *dress.*) Here, thou with the silks and jewels. Go with me to the shop of Abdus around the corner, that I may buy stuff for a cloak. I never supposed these crippled bones would be warm again. Come, let us hurry!

(*The* VENDOR *helps him rise painfully and limp off.*)

BALTHASAR (*wonderingly*): Is there, then, such a great joy in feeding the hungry and clothing the naked? Can it be that at the end of all our searchings after wealth and power we shall find that it is more blessed to give than to receive?

(DAVID, *the Jewish captive, runs in, panting. He looks around as if to find a place to hide, then, realizing that it is too late, stands up straight in the center of the stage, hands clasped behind him. The* TWO ARABS *rush in, one carrying a long lash, the other a rope. The former passers-by may return as the scene progresses, first to look on curiously, later to become jeering.*)

FIRST ARAB: Here he is, the young beast! Ha! Guess he'll have to learn that a slave's business is to mind his master. Guess we'll have to teach him. Huh?

(*Flicks the lash about* DAVID'S *ankles.*)

SECOND ARAB (*roughly fastening the chain to one of his ankles and tying his hands behind him with the rope*): These dogs of Jews! Regular firebrands when it comes to handling them! Got the idea somehow they're better than anybody else. Chosen people! (*With a sneer*) Think their God is greater than any other god. All right! (*Thrusts his face close to* DAVID'S) Let thy god deliver thee from thirty strokes of the lash! Let's see if he lets his chosen people suffer! Go ahead.

(*The onlookers become more interested. There are cries of* "Go ahead!" "Curses on the Jew!" "Give him a good flogging!")

FIRST ARAB (*still flicking lash suggestively*): Oh, wait a little. It's still early in the day. Suppose we amuse ourselves at the Jew's expense. Perchance there is music in those stocky feet of his. If there is, the lash will get it out.

(*He plays the lash about the boy's feet, while the onlookers applaud.* DAVID *does not move.*)

SECOND ARAB: Dance, dog, dance!

(*Continued on page 47*)

Suggestions for Building Worship Programs

DECEMBER SUGGESTIONS FOR THE NURSERY CLASS

*By Eva B. McCallum**

December 7

Need of children: to know Jesus as the friend of little children before the stories of Jesus as a baby are given.

Encourage children to build churches with their blocks. Interest in doing this may be stimulated by making a cut-out of a child from drawing paper; and from colored paper, a coat to put on the cut-out; and then telling the following brief story:

This little boy is getting ready to go to church. Now he is putting on his coat.

This is the house where he lives. (A few blocks piled together.) He is coming down the steps.

He is waiting for a sidewalk where he may walk.

Step, step, step, step, he goes down the sidewalk.

He is going to church. (Jane) is making a church for him. He will wait here until she finishes the church.

(John) is building a church too. Another child will soon be ready to go to (John's) church. (Lucy) may put this little girl's coat on, and take her to (John's) church.

To each child's probable request "Make me one too," the answer may be given, "As soon as your church is ready."

It is usually best to have the floor cleared of material after twenty or thirty minutes in order that there may be a change in activities. This is more necessary if the room is small. Sometimes the suggestion that we have a new picture or something new to see as soon as our things are put away, will secure the cooperation of all the children. Connected with the previous activities, it may be suggested that, if our things were out of the way we could build a church with the chairs. The children will be encouraged to help by such comments as, Jane is helping. See how many blocks John has in his basket. Who can carry the chairs? Where is the door to our church?"

As the children walk about the room and then go to sit in the group of chairs, walk with them and sing—

> Come and walk and walk this way
> Go to church with me today.†

The children may want to do this several times, several going at the same time. or taking turns. Also play getting ready for church. Dressing, washing, combing hair, eating breakfast, and putting on coats may be acted in detail. Window shades may be drawn, pretending that it is dark and that all are asleep. When the shades are raised the sunlight wakens everyone.

Suggest that, we are glad to come to the church; and that, we would like to tell our Heavenly Father. Ask the children if they like to sing when they come to the church. When "Jesus Loves Me" is chosen and the chorus of this song is sung, suggest that, all sit on the floor close to the large picture of Jesus and the children. When all are ready that wish to hear the story, tell how the children in the picture got ready to go to see Jesus.

Any new or timid children who did not go to the picture may be given a small picture later, and the story told individually to them whenever they seem interested.

The other children may return to their blocks, dolls, or drawing; or they may sit in groups of two or four and play with bean bags and balls.

December 14

Need of children: to know Jesus better; to know that, just as their mothers and fathers were once babies and then children, Jesus was once a baby too.

Ask that parents show pictures of their childhood and babyhood to their children before this Sunday.

Repeat activities of the first Sunday. Place the new picture on the wall and suggest, if the children do not, "This is where Jesus slept when he was a baby." Time should be taken for the children to examine and talk of the picture before the story is told.

December 21

Need of children: to recognize that it is because of Jesus that we have happy Christmas time.

Ask the parents, as they bring their children, how the child's last birthday was observed. Keep notes of this information.

Have a small Christmas tree, untrimmed except for a star in the top and possibly lights. Have, also, short lengths of tinsel and unbreakable decorations for the children to place on the tree.

The children may be encouraged to build houses with their blocks, or to draw them. Tell to each child a story about his house; its color; who lives in it; and what happened in it one time on the child's birthday. The two or three workers in the nursery class may each be prepared to do this for the children whose home life they know.

Three or four children may take turns playing that it is one child's birthday. They may take objects found in the room to him, pretending they are gifts for his birthday. Suggest that, we give gifts to everyone when it is Jesus' birthday because he wants everyone to be happy. Play taking gifts to place around the Christmas tree. Mount several of the small pictures of the wisemen taking gifts to Jesus in order that the children may handle them freely. Tell the story to individual children or to a group as the children are interested.

December 28

Need of children: to love Jesus more because of their happy Christmas time; and to learn to care for their toys, and to be willing to share them to some extent.

Repeat activities of December 21. Children, who have brought some of their Christmas gifts with them, may show how they will care for them. Encourage sharing with another child at least briefly. It may be best to put these new gifts away in a safe place for at least part of the morning. The nursery class material may be used for this dramatic play by the children who do not bring anything with them.

Encourage the children to show on their drawing paper a picture of their gifts for the teacher to guess what they are. Suggest that we would like to tell God, our Heavenly Father, that we are glad we have Christmas; or that we are glad Jesus wants everyone to be happy on his birthday.

A Party

Need of children: to have enjoyment suitable to childhood; to be protected from a program to entertain adults, and from any over-stimulating, exciting experience, and from any interference with regular sleep and meals.

A simple afternoon party usually meets the needs of all children in the church school. Younger children are often taken to parties whether special plans are made for them or not. However, everyone will have a happier time if each age group is cared for in separate rooms. Little children prefer material to use, as they are accustomed to doing on Sunday morning, rather than group games.

A gift of a book or a picture, and ice cream served in small cartons will provide all that is needed, in addition to the usual Sunday activities, in order to make the occasion a real party to little children.

An additional story may be told. One describing the children's experiences in coming to the party—seeing the little Christmas tree and trimming it, and whatever else may happen—will be the best suited to their interests.

The refreshments should be served soon after the children arrive in order to calm their anticipations and also to protect from interference with their appetite for the evening meal.

*Kansas City, Missouri. Author of *The Nursery Class of the Church School*, Bethany Press.

†From. *The Nursery Class of the Church School* by McCallum. St. Louis, The Bethany Press.

PRIMARY WORSHIP SERVICES FOR DECEMBER

*By Ruth Shriver**

The shadow of the life of Jesus seems to lengthen undimmed. But the Christmas season of memory and celebration vies with some selfish dollar-marked giving all too much.

School, home, and community will all lend to the general joyousness of the season; it remains for the church school to unite all these experiences in one religious appeal for the child.

It is most desirable that there should be a time for an atmosphere of true reverence.

For this reason, special programs in the form of "Christmas entertainments" are not satisfactory. The over-excitement of immature minds, the rush and impatience and worry of teachers over the outcome of the program, and the undue pride of parents over their children's performance, do not aid the spirit of worship. There are other seasons of the year when the children can contribute to the adult service to a real advantage.

*Director of children's Work, Board of Religious Education, Church of the Brethren, Elgin, Illinois.

December 7

Aim: To have the group discuss possible activities leading up to Christmas, thereby creating a joyous anticipation.

Quiet Music: "Silent Night, Holy Night"

After a brief word of appreciation from the leader for the return of the Christmas

Calls to Worship and Responses:

"O give thanks unto the Lord, for he is good, for his mercy endureth forever".

"The Lord hath done great things for us, whereof we are glad."

"Freely ye have received, freely give."

season get the children to suggest plans that are already under way for home and school celebrations. (This will help avoid duplications.)

Have them suggest certain things they would like to do in their classes or as a department in commemoration of the season. The list should include the Christmas hymns they would like to use, a plan for a dramatization of part of the Nativity story (probably by one class), and some plan for the sharing of gifts. Whether it be a money gift for a home or foreign mission need, or a material gift for someone near at hand, the decision will bring best results if made by the children; and the major plans for realizing it ought to come from their thinking. Primaries can serve on committees and delight to do it. The leader will not hesitate to use most of the period, this first Sunday in December, if necessary, to lay plans in general. The children's suggestions will, of course, be aided by her own judgment.

CHRISTMAS HYMNS TO USE:

"Silent Night, Holy Night"
"Away in a Manger"
"The Blessed Baby Jesus"
"Long, Long Ago in Bethlehem"
"Gifts of Love"
"Carol, Children, Carol"

Consult the index of all hymnals you have on hand for Christmas songs for children.

CHRISTMAS STORIES:

The Bible Christmas story
"Little Piccola"
"The Fir Tree"
"Why the Chimes Rang"
"The Little Match Girl"
"How the Fir Tree Became the Christmas Tree"
"Little Gretchen and the Wooden Shoe"
"The Shepherd Who Didn't Go"

December 14, 21, 28

AIM: To continue planning for the unselfish sharing of the Christmas season enriching the children's ideas of unselfish love.

Stories

"The Jar of Rosemary"

There was once a little prince whose mother, the queen, was sick. All summer she lay in bed, and everything was kept quiet in the palace; but when the autumn came she grew better. Every day brought color to her cheeks, and strength to her limbs; and by and by the little prince was allowed to go into her room and stand beside her bed to talk to her.

He was very glad of this for he wanted to ask her what she would like for a Christmas present; and as soon as he had kissed her, and laid his cheek against hers, he whispered his question in her ear.

"What should I like for a Christmas present?" said the queen. "A smile and a kiss and hug around the neck; these are the dearest gifts I know."

But the prince was not satisfied with this answer. "Smiles and kisses and hugs you can have every day," he said, "but think, mother, think, if you could choose the thing you wanted most in all the world what would you take?"

So the queen thought and thought, and at last she said:

"If I might take my choice of all the world I believe a little jar of rosemary like that which bloomed in my mother's window when I was a little girl would please me better than anything else."

The little prince was delighted to hear this, and as soon as he had gone out of the queen's room he sent a servant to his father's greenhouses to inquire for a rosemary plant.

But the servant came back with disappointing news. There were carnation pinks in the king's greenhouses, and roses with golden hearts, and lovely lilies, but there was no rosemary. Rosemary was a common herb and grew, mostly, in country gardens, so the king's gardeners said.

"Then go into the country for it," said the little prince. "No matter where it grows, my mother must have it for a Christmas present."

So messengers went into the country here, there, and everywhere to seek the plant, but each one came back with the same story to tell; there was rosemary, enough and to spare, in the spring, but the frost had been in the country and there was not a green sprig left to bring to the little prince for his mother's Christmas present.

Two days before Christmas, however, news was brought that rosemary had been found, a lovely green plant growing in a jar, right in the very city where the prince himself lived.

"But where is it?" said he. "Why have you not brought it with you? Go and get it at once."

"Well, as for that," said the servant who had found the plant, "there is a little difficulty. The old woman to whom the rosemary belongs did not want to sell it even though I offered her a handful of silver for it."

"Then give her a purse of gold," said the little prince.

So a purse filled so full of gold that it could not hold another piece was taken to the old woman, but presently it was brought back. She would not sell her rosemary; no, not even for a purse of gold.

"Perhaps if your little highness would go yourself and ask her, she might change her mind," said the prince's nurse. So the royal carriage drawn by six white horses was brought, and the little prince and his servants rode away to the old woman's house, and when they got there the first thing they spied was the little green plant in a jar standing in the old woman's window.

The old woman, herself, came to the door, and she was glad to see the little prince. She invited him in, and bade him warm his hands by the fire, and gave him a cooky from her cupboard to eat.

She had a little grandson no older than the prince, but he was sick and could not run about and play like other children. He lay in a little white bed in the old woman's room, and the little prince, after he had eaten the cooky, spoke to him, and took out his favorite plaything, which he always carried in his pocket, and showed it to him.

The prince's favorite plaything was a ball which was like no other ball that had ever been made. It was woven of magic stuff as bright as the sunlight, as sparkling as the starlight, and as golden as the moon at harvest time. And when the little prince threw it into the air, or bounced it on the floor or turned it in his hands it rang like a chime of silver bells.

The sick child laughed to hear it, and held out his hands for it, and the prince let him hold it, which pleased the grandmother as much as the child.

But pleased though she was she would not sell the rosemary. She had brought it from the home where she had lived when her little grandson's father was a boy, she said, and she hoped to keep it till she died. So the prince and his servants had to go home without it

No sooner had they gone than the sick child began to talk of the wonderful ball.

"If I had such a ball to hold in my hand," he said, "I should be contented all the day."

"You may as well wish for the moon in the sky," said his grandmother; but she thought of what he said, and in the evening when he was asleep she put her shawl around her, and taking the jar of rosemary with her she hastened to the king's palace.

When she got there the servants asked her errand but she would answer nothing till they had taken her to the little prince.

"Silver and gold would not buy the rosemary," she said when she saw him; "but if you will give me your golden ball for my little grandchild you may have the plant."

"But my ball is the most wonderful ball that was ever made!" cried the little prince; "and it is my favorite plaything. I would not give it away for anything."

And so the old woman had to go home with her jar of rosemary under her shawl.

The next day was the day before Christmas and there was a great stir and bustle in the palace. The queen's physician had said that she might sit up to see the Christmas Tree that night, and have her presents with the rest of the family; and every one was running to and fro to get things in readiness for her.

The queen had so many presents and very fine they were, too, that the Christmas Tree could not hold them all, so they were put on a table before the throne and wreathed around with holly and with pine. The little prince went in with his nurse to see them, and to put his gift, which was a jewel, among them.

"She wanted a jar of rosemary," he said as he looked at the glittering heap.

"She will never think of it again when she sees these things. You may be sure of that," said the nurse.

But the little prince was not sure. He thought of it himself many times that day, and once, when he was playing with his ball, he said to his nurse:

"If I had a rosemary plant I'd be willing to sell it for a purse full of gold. Wouldn't you?"

"Indeed, yes," said the nurse; "And so would any one else in his right senses. You may be sure of that."

The little boy was not satisfied, though, and presently when he had put his ball up and stood at the window watching the snow which had come to whiten the earth for Christ's birthday, he said to the nurse:

"I wish it were spring. It is easy to get rosemary then, is it not?"

"Your little highness is like the king's parrot that knows but one word with your rosemary, rosemary, rosemary," said the nurse who was a little out of patience by that time. "Her majesty, the queen, only asked for it to please you. You may be sure of that."

But the little prince was not sure; and when the nurse had gone to her supper and he was left by chance for a moment alone, he put on his coat of fur, and taking the ball with him he slipped away from the palace, and hastened toward the old woman's house.

He had never been out at night by himself before, and he might have felt a little afraid had it not been for the friendly stars that twinkled in the sky above him.

"We will show you the way," they seemed to say; and he trudged on bravely in their light, till, by and by, he came to the house and knocked at the door.

Now the little sick child had been talking of the wonderful ball all the evening. "Did you see how it shone, grandmother? And did you hear how the little bells rang?" he said; and it was just then that the little prince knocked at the door.

The old woman made haste to answer the knock and when she saw the prince she was too astonished to speak.

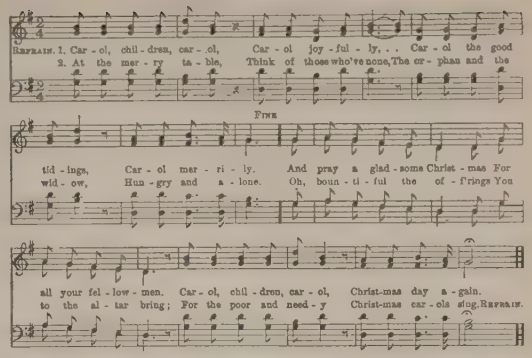
"Here is the ball," he cried, putting it into her hands. "Please give me the rosemary for my mother."

And so it happened that when the queen sat down before her great table of gifts the first thing she spied was a jar of sweet rosemary like that which had bloomed in her mother's window when she was a little girl.

"I should rather have it than all the other gifts in the world," she said; and she took the little prince in her arms and kissed him.

—From *The Story-Teller* by Maud Lindsay. Lothrop, Lee & Shepard Company, Boston. Used by permission.

Carol, Children, Carol


REFRAIN. 1. Car - ol, chil - dren, car - ol, Car - ol joy - ful - ly, . . Car - ol the good
2. At the mer - ry ta - ble, Think of those who're none, The or - phan and the
FINE
tid - ings, Car - ol mer - ri - ly. And pray a glad - some Christ - mas For
wid - ow, Hun - gry and a - lone. Oh, boun - ti - ful the of - f'rings You
all your fel - low - men. Car - ol, chil - dren, car - ol, Christ-mas day a - gain.
to the al - tar bring; For the poor and need - y Christ-mas car - ols sing. REFRAIN.

—From *Songs for Little People*, Danielson and Conant. Copyright, The Pilgrim Press. Used by permission.

"Little Gretchen and the Wooden Shoe"

Once upon a time, a long time ago, far away across the great ocean, in a country called Germany, there could be seen a small log hut on the edge of a great forest, whose fir trees extended for miles and miles to the north. This little house, made of heavy hewn logs, had but one room in it.

Small as the house was, it was large enough for two people who lived in it. I want to tell you a story today about these two people.

One was an old gray-haired woman, so old that the little children of the village, nearly half a mile away, often wondered whether she had come into the world with the huge mountains and the giant fir trees, which stood like giants back of her small hut. Her face was wrinkled all over with deep lines, which, if the children could only have read aright, would have told them of many years of cheerful, happy self-sacrifice; of loving, anxious watching beside sick-beds; of quiet endurance of pain, of many a day of hunger and cold, and of a thousand deeds of unselfish love for

other people; but, of course they could not read this strange handwriting.

With this old woman lived a very little girl. So bright and happy was she that the travellers who passed by the lonesome little house on the edge of the forest often thought of a sunbeam as they saw her. These two people were known in the village as Granny Goodyear and Little Gretchen.

The winter had come and the frost had snapped off many of the smaller branches of the pine trees in the forest. Gretchen and her granny were up by daybreak each morning. After their simple breakfast of oatmeal, Gretchen would run to the little closet and fetch Granny's old woolen shawl, which seemed almost as old as Granny herself. Gretchen always claimed the right to put the shawl over Granny's head, even though she had to climb onto the wooden bench to do it. After carefully pinning it under Granny's chin, she gave her a goodbye kiss, and Granny started out for her morning's work in the forest. This work was nothing more nor less than the gathering up of the twigs and branches which the autumn winds and winter frosts had thrown upon the ground. These were carefully gathered into a large bundle which Granny tied together with a strong linen band. She then managed to lift the bundle to her shoulder and trudged off to the village with it. Here she sold the fagots for kindling wood to the people of the village.

In the summer time Granny had a little garden at the back of the house, where she raised, with little Gretchen's help, a few potatoes and turnips and onions. These she carefully stored away for winter use. To this meagre supply, the pennies, gained by selling the twigs from the forest, added the oatmeal for Gretchen and a little black coffee for Granny. Meat was a thing they never thought of having. It cost too much money. Still, Granny and Gretchen were very happy, because they loved each other dearly. Sometimes Gretchen would be left alone all day long in the hut, because Granny would have some work to do in the village after selling her bundle of sticks and twigs. It was during these long days that little Gretchen had taught herself to sing the song which the wind sang to the pine branches. In the summer time she learned the chirp and twitter of the birds, until her voice might almost be mistaken for a bird's voice, she learned to dance as the swaying shadows did, and even to talk to the stars which shone through the little square window when Granny came home late or too tired to talk.

Sometimes, when the weather was fine, or her Granny had an extra bundle of knitted stockings to take to the village, she would let little Gretchen go along with her. It chanced that one of these trips to the town came just the week before Christmas, and Gretchen's eyes were delighted by the sight of the lovely Christmas trees which stood in the window of the village store. It seemed to her that she would never tire of looking at the knit dolls, the woolly lambs, the little wooden shops with their queer, painted men and women in them, and all the other fine things. She had never owned a plaything in her whole life; therefore, toys which you and I would not think much of seemed to her very beautiful.

That night, after their supper of baked potatoes was over, and little Gretchen had cleared away the dishes and swept up the hearth, because Granny dear was so tired, she brought her own little wooden stool and placed it very near Granny's feet and sat down upon it, folding her hands on her lap. Granny knew that this meant that she wanted to be told about something, so she smilingly laid away the large Bible which she had been reading, and took up her knitting, which was as much as to say: "Well, Gretchen, dear, Granny is ready to listen."

"Granny," said Gretchen slowly, "it's almost Christmas time, isn't it?"

"Yes, dearie," said Granny, "only five days more now," and then she sighed, but little Gretchen was so happy that she did not notice Granny's sigh.

"What do you think, Granny, I'll get this Christmas?" said she, looking up eagerly into Granny's face.

"Ah, child, child," said Granny, shaking her head, "you'll have no Christmas this year. We are too poor for that."

"Well, Granny," said Gretchen, "perhaps some of the little children who live in the great house on the hill at the other end of the village, will be willing to share some of their toys with me. They will be glad to give some to a little girl who has none."

"Dear child, dear child," said Granny, leaning forward and stroking the soft, shiny hair of the little girl, "your heart is full of love. You would be glad to bring Christmas to every child; but their heads are so full of what they are going to get that they forget all about anybody else but themselves."

"Well, Granny," said Gretchen, her bright, happy tone of voice growing a little less joyous, "perhaps the dear Santa Claus will show some of the village children how to make presents that do not cost money, and some of them may surprise me Christmas morning with a present. And, Granny, dear," added she, springing up from her low stool, "can't I gather some of the pine branches and take them to the old sick man who lives in the house by the mill, so that he can have the sweet smell of our forest in his room all Christmas day?"

"Yes, dearie," said Granny, "you may do what you can to make the Christmas bright and happy, but you must not expect any present yourself."

"Oh, but, Granny," said little Gretchen her face brightening, "you forgot all about the shining Christmas angels, who came down to earth and sang their wonderful song the night the beautiful Christ-Child was born! They are so loving and good that *they* will not forget any little child. I shall ask my dear stars tonight to tell them of us. You know," she added, with a look of relief, "the stars are so very high that they must know the angels quite well as they come and go with their messages from the loving God."

Granny sighed as she half whispered, "Poor child, poor child!" but Gretchen threw her arm around Granny's neck and gave her a hearty kiss, saying as she did so: "Oh, Granny, Granny, you don't talk to the stars often enough, else you would not be sad at Christmas time." Then she danced all around the room, whirling her little skirts about her to show Granny how the wind had made the snow dance that day. She looked so droll and funny that Granny forgot her cares and worries and laughed with little Gretchen over her new snow dance. The days passed on and the morning before Christmas Eve came. Gretchen having tidied up the little room—for Granny had taught her to be a careful little housewife—was off to the forest, singing a birdlike song, almost as happy and free as the birds themselves. She was very busy that day preparing a surprise for Granny. First, however, she gathered the most beautiful of the fir branches within her reach to take the next morning to the old sick man who lived by the mill.

The day was all too short for the happy little girl. When Granny came trudging wearily home that night, she found the frame of the doorway covered with green pine branches.

"It is to welcome you, Granny! It is to welcome you!" cried Gretchen; "Our dear old home wanted to give you a Christmas welcome. Don't you see, the branches of the evergreen make it look as if it were smiling all over, and it is trying to say, 'A happy Christmas to you Granny.'"

Granny laughed and kissed the little girl, as they opened the door and went in together. Here was a new surprise for Granny. The four posts of the wooden bed, which stood in one corner of the room, had been trimmed by the busy fingers, with smaller and more flexible branches of the pine trees. A small bouquet of red mountain ash berries stood at each side of the fireplace, and these, together with the trimmed posts of the bed, gave the plain old room quite a festive look. Gretchen laughed and clapped her hands and danced about until the house seemed full of music to poor, tired Granny, whose heart had been sad as she turned toward their home that night, thinking of the disappointment that must come to loving little Gretchen the next morning.

After supper was over little Gretchen drew her stool up to Granny's side, and laying her soft, little hands on Granny's knee asked to be told once again the story of the coming of the Christ Child; how the night that he was born the beautiful angels had sung their wonderful song, and how the whole sky had become bright with a strange and glorious light, never seen by the people of earth before. Gretchen had heard the story many, many times before, but she never grew tired of it.

When Granny had finished telling it the two sat quiet and silent for a little while thinking it over; then Granny rose and said that it was time for her to go to bed. She slowly took off her heavy wooden shoes, such as are worn in that country, and placed them beside the hearth. Gretchen looked thoughtfully at them for a minute or two, and then she said, "Granny, don't you think that *somebody* in all this wide world will think of us tonight?"

"Nay, Gretchen, I do not think any one will."

"Well, then, Granny," said Gretchen, "the Christmas angels will, I know; so I am going to take one of your wooden shoes and put it on the window sill outside, so that they may see it as they pass by. I am sure the stars will tell the Christmas angels where the shoe is."

"Ah, you foolish, foolish child," said Granny, "you are only getting ready for a disappointment. Tomorrow morning there will be nothing whatever in the shoe."

But little Gretchen would not listen. She only shook her head and cried out: "Ah, Granny, you do not talk enough to the stars." With this she seized the shoe, and opening the door, hurried out to place it on the windowsill. It was very dark without and something soft and cold seemed to gently kiss her hair and face. Gretchen knew by this that it was snowing, and she looked up to the sky, anxious to see if the stars were in sight, but a strong wind was tumbling the dark, heavy snow-clouds about and had shut away all else.

"Never mind," said Gretchen softly to herself, "the stars are up there, even if I can't see them, and the Christmas angels do not mind snow storms."

Just then a rough wind went sweeping by the little girl, whispering something to her which she could not understand, and then it made a sudden rush up to the snow clouds and parted them, so that the deep mysterious sky appeared beyond, and shining down out of the midst of it was Gretchen's favorite star.

"Ah, little star, little star!" said the child, laughing aloud, "I knew you were there, though I could not see you. Will you whisper to the Christmas angels as they come by that little Gretchen wants so very much to have a Christmas gift tomorrow morning, if they have one to spare, and that she has put one of Granny's shoes upon the windowsill for it?"

A moment more and the little girl, standing on tiptoe had reached the windowsill and placed the shoe upon it, and was back again in the house beside Granny and the warm fire.

The two went quietly to bed, and that night as little Gretchen knelt to pray to the Heavenly Father, she thanked him for having sent the Christ Child into the world to teach all mankind to be loving and unselfish, and in a few minutes she was sleeping, dreaming of the Christmas angels.

The next morning, very early, even before the sun was up, little Gretchen was awakened by the sound of sweet music coming from the village. She listened for a moment and then she knew that the choir boys were singing the Christmas carols in the open air of the village street. She sprang up out of bed and began to dress herself as quickly as possible, singing as she dressed. While Granny was slowly putting on her clothes, little Gretchen having finished dressing herself, unfastened the door and hurried out to see what the Christmas angels had left in the old wooden shoe.

The white snow covered everything—trees, stumps, roads, and pastures—until the whole world looked like fairy land. Gretchen climbed up on a large stone which was beneath the window and carefully lifted down the wooden shoe. The snow tumbled off of it in a shower over the little girl's hands, but she did not heed that: she ran hurriedly back into the house, putting her hand into the toe of the shoe as she ran.

"Oh, Granny, Granny!" she exclaimed; "you did not believe the Christmas angels would think about us, but see, they have, they have! Here is a dear little bird nestled down in the toe of your shoe!"

Granny came forward and looked at what the child was holding lovingly in her hand. There she saw a tiny chick-a-dee, whose wing was evidently broken by the rough and boisterous winds of the night before, and who had taken shelter in the safe, dry toe of the old wooden shoe. She gently took the little bird out of Gretchen's hands, and skilfully bound his broken wing to his side, so that he need not hurt himself trying to fly with it. Then she showed Gretchen how to make a nice warm nest for the little stranger, close beside the fire and when their breakfast was ready, she let Gretchen feed the little bird with a few moist crumbs.

Later in the day Gretchen carried the fresh, green boughs to the old sick man by the mill, and on her way home stopped to enjoy the Christmas toys of some other children that she knew, never once wishing they were hers. When she reached home she found that the little bird had gone to sleep. Soon, however, he opened his eyes and stretched his head up, saying just as plain as a bird can say:

"Now, my friends, I want you to give me something more to eat." Gretchen gladly fed him again, and then, holding him in her lap, she softly and gently stroked his gray feathers until the little creature seemed to lose all fear of her. That evening Granny taught her a Christmas hymn and told her another beautiful Christmas story.

As Granny and she got ready for bed that night, Gretchen put her arms softly around Granny's neck, and whispered: "What a beautiful Christmas we have had today, Granny. Is there anything more lovely in all the world than Christmas?"

"Nay, child, nay," said Granny, "not to such loving hearts as yours."

—From *Christmastide* by Elizabeth Harrison, published by the Chicago Kindergarten College. Used by permission.

JUNIOR DEPARTMENT PROGRAMS FOR DECEMBER

By Edna M. Crandall*

The Christmas season brings with it such wealth of worship material in the way of hymns, carols, and stories that it should not be crowded into one service preceding Christmas day but used throughout the entire month. As soon as the month of December comes into view upon the calendar, junior boys and girls begin to look forward to the happy day and do not tire of the theme until the day has passed. The worship services offer an opportunity to keep the real meaning of Christmas before the children and to make them familiar with the Christmas story and the fine old Christmas hymns and carols which are rarely heard in the Christmas celebrations of the modern home. In order that the boys and girls may not miss the beauty of the biblical narrative, parts of it should be memorized during the month. These portions may be recited from memory in the worship services. At least one new Christmas hymn each year should be memorized by the department as a whole.

Theme for the Month: The Coming of the King

Musical Theme: "The Birthday of a King," Niedlinger

Memory Work: Isaiah 9:6-7

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom to establish it, and to uphold it with justice and with righteousness from henceforth even forever.

Themes

First Sunday: The Shepherds' Watch
Second Sunday: The Star in the East
Third Sunday: The Birthday of a King
Fourth Sunday: Goodwill to Men

December 7

Theme: *The Shepherds' Watch*

Picture: "Announcement to the Shepherds," Plockhorst

Piano Prelude

Opening (*unison*):

In the lonely midnight,
On the wintry hill,
Shepherds heard the angels
Singing, "Peace, goodwill."
Listen, O ye weary,
To the angels' song;
Unto you the tidings,
Of great joy belong.

Hymn: "While Shepherds Watched Their Flocks By Night"

Scripture (*unison*): Luke 2:8-14 "The Shepherds and the Angels."

Story: "The Shepherd Who Turned Back" (Syrian legend). From *Educating by Story Telling*, Cather.

Picture: "Arrival of the Shepherds," Lerolle

Scripture (*unison*): Luke 2:15-20, "The Visit of the Shepherds to the Child."

Hymn (*junior choir*): "In the Field with Their Flocks Abiding"

A Litany of Prayer for the Christmas Season:

Leader: Our Father, as we approach the season which commemorates the birth of thy son, Jesus Christ, our hearts are filled with joy and gladness and with a feeling of thanksgiving for all his coming has meant to us and to all the world.

For thy great goodness in giving to us thy son, Jesus, our Lord,

Response: Our Father, we thank thee.

Leader: For the knowledge that we have of him in thy Holy Word and the beautiful hymns and stories that have grown up around the occasion of his birth to help and inspire us.

Response: Our Father, we thank thee.

Leader: For the life which he lived upon earth and the message of peace and goodwill which he brought,

Response: Our Father, we thank thee.

Leader: For the comfort his coming has brought into homes of sorrow and distress,

Response: Our Father, we thank thee.

Leader: For the spirit of kindness and brotherly love which his followers today are trying to shed abroad in his name,

Response: Our Father, we thank thee.

Leader: Help us to carry the spirit of Christmas with us during the coming year and may we share with others the blessings which Christmas has brought and the hope which is ours because of our knowledge and love of him,

Response: We earnestly pray thee, O God.

All: Amen.

Offertory Service:

Leader: Every good and every perfect gift is from above, coming down from the Father.

Response: Freely ye have received, freely give.

Offertory Music

Response: We give thee but thine own,
Whate'er the gift may be,
All that we have is thine alone,
A trust O Lord from thee. Amen.

Hymn: "Angels From the Realms of Glory"

December 14

Theme: *The Star in the East*

Picture: "The Three Wise Men," Taylor

Piano Prelude

Opening (*unison*):

The Kings of the East are riding
Tonight to Bethlehem.
The sunset glows dividing,
The Kings of the East are riding;
A star their journey guiding,
Beaming with gold and gem.
The Kings of the East are riding
Tonight to Bethlehem.
—Katharine Lee Bates

Response:

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding
Guide us to thy perfect light.

Hymn: "From the Eastern Mountains"

Scripture: Matthew 2:1-12 "The Visit of the Wise Men."

Picture: "Worship of the Wise Men," Hofmann

Poem (*read by superintendent or older pupil*): "The Three Kings," Henry W. Longfellow

Carol (*junior choir*): "A Star Is Moving Thro' the Sky," Bach
(*See accompanying music*)

A Litany of Prayer for the Christmas Season (*See service for first Sunday*)

Offertory Service

Leader: As the wise men of old brought their gifts to Jesus, the new-born, so do we, our Father, bring our gifts of love to thee, Wilt thou use them this Christmastide to speed the gospel of peace on earth, goodwill to men in Jesus' name? Amen.

Offertory Music

Response (*Tune* "Dix"):

As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our Heavenly King. Amen.

Hymn: "Brightest and Best of the Sons of the Morning"

December 21

Theme: *The Birthday of a King*

Picture: "Holy Night," Correggio

Piano Prelude

Opening (from memory):

Unto us a child is born, unto us a son is given;
And the government shall be upon his shoulder;
And his name shall be called Wonderful, Counsellor, Mighty God,
Everlasting Father, Prince of Peace.

Response (*Tune*, "Stille Nacht"):

Holy night, peaceful night,
All is dark, save the light
Yonder where they sweet vigil keep,
O'er the Babe who in silent sleep,
Rests in Heavenly peace. Amen.

Hymn "There's a Song in the Air"

Story: "Why the Chimes Rang," Alden,
"Legend of the Christmas Rose," Selma Lagerlof,
"Coming of the Prince," Eugene Field.
(All of these stories may be found in *Story-Hour Favorites* by Wilhelmina Harper. Published by The Century Company.)

Anthem (*junior choir*): "The Birthday of a King," Niedlinger.

A Litany of Prayer for the Christmas Season (*See service for first Sunday.*)

Offertory Service (*See service for first Sunday.*)

Hymn: "I Heard the Bells on Christmas Day"

December 28

Theme: *Goodwill to Men*

Piano Prelude

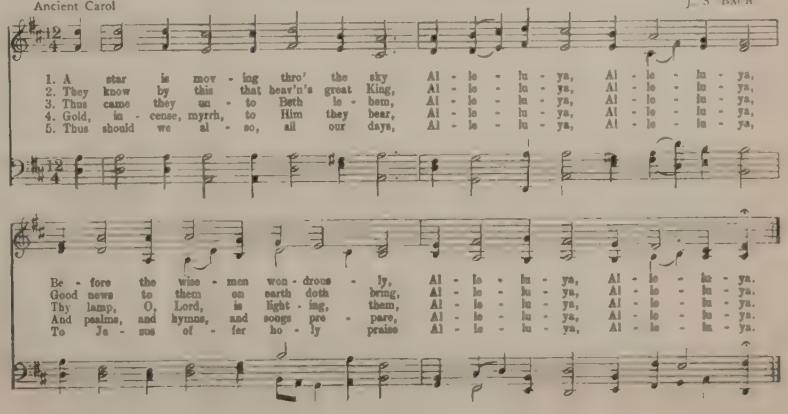
Leader: One of the lessons that the Christmas story teaches is that of goodwill. It is easy to think of others and do nice things for them at Christmas-time, for that is the very spirit of Christmas, but the thing for which we want to strive is to carry the feeling of goodwill to men all through the year and to all people. We are going to have this theme in mind today as we worship together.

Response (*Tune* "Trust"):

Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus,
With the men of long ago.

A Star is Moving Thro' the Sky

Ancient Carol — J. S. Bach


1. A star is mov - ing thro' the sky Al - le - lu - ya, Al - le - lu - ya,
2. They know by this that bear'n's great King, Al - le - lu - ya, Al - le - lu - ya,
3. Thus came they un - to Beth le - hem, Al - le - lu - ya, Al - le - lu - ya,
4. Gold, in - cense, myrrh, to Him they bear, Al - le - lu - ya, Al - le - lu - ya,
5. Thus should we al - so, all our days, Al - le - lu - ya, Al - le - lu - ya,
Be - fore the wise - men won - drous - ly, Al - le - lu - ya, Al - le - lu - ya.
Good news to them on earth doth bring, Al - le - lu - ya, Al - le - lu - ya.
Thy lamp, O, Lord, is light - ing, them, Al - le - lu - ya, Al - le - lu - ya.
And psalms, and hymns, and songs pre - pare, Al - le - lu - ya, Al - le - lu - ya.
To Je - sus of - fer ho - ly praise Al - le - lu - ya, Al - le - lu - ya.

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When we soothe earth's weary children,
Tending best the least of them,
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

HYMN: "We Are Come With Joy and Gladness"

SCRIPTURE (*unison*): Matthew 25:31-40 "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

STORY: "Where Love Is, There God Is," Tolstoy. (From *Living Together*, Dadmun or may be found in *Knights of Service*, Bradshaw.)

PRAYER:
O God, who worketh hitherto,
Working in all we see,
Fain would we be, and bear and do,
As best it pleaseth thee.

Our skill of hand and strength of limb,
Are not our own but thine.
We link them to the work of him
Who made all life divine.

Where'er thou sendest we will go,
Nor any questions ask,
And what thou biddest we will do,
Whatever be the task. Amen.

OFFERTORY SERVICE:
Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me.

OFFERTORY MUSIC
Response: We give thee but thine own,
Whate'er the gift may be,
All that we have is thine alone,
A trust O Lord, from thee. Amen.

HYMN: "Let Not Thy Hands Be Slack"

DECEMBER SUGGESTIONS FOR LEADERS OF YOUTH

*By Catherine Miller Balm**

December comes to us with such a wealth of ideas for things that youth will enjoy doing that it seems, at first thought, to be the easiest month in the year for which to develop a program.

The spirit of Christmastide makes service tasks seem unusually challenging and stimulates the growth of innumerable plans for recreation, while the greatest poets and artists of the world have given us materials for worship services. We must remember, however, that it is a month of exceptional busyness outside of the Church. Home, school, shops, movies all make more than the usual demands upon interest and time. The church leader, therefore, must plan with exceeding care so that the program will be at once attractive and vital.

Ideally, of course, worship services should be developed in the local groups and definitely related to other group activities. They should help to motivate the December service projects and give strength as those projects are carried on. They should, in any case, help the young people to see that the Christmas season should not be too crowded to permit a new vision of God, a new appreciation of other people, and a new desire to give not merely a casual gift to the poor but a real sacrificial effort to improve the conditions out of which poverty and suspicion and hatred grow.

INTERMEDIATES

December 7

THEME: *The First to Find the King*

INSTRUMENTAL PRELUDE: "Joy to the World, the Lord is Come"

LEADER:
Approaches now the time to Christians dear,
Hallowed with grateful memories, the hour
Which startled Herod on his throne, and drew
The star-led Magi through the manger door
Where lay the infant Savior of the world.
—THOMAS BUCHANAN REED

HYMN: "The First Noel"

SCRIPTURE READING: (By a boy or girl—reading with interested expression, as if it were a *new* story) Luke 2: 8-20.

LEADER:
Winds through the olive trees
Softly did blow
Round little Bethlehem
Long, long ago.

GROUP (*in unison*):
Sheep on the hillside lay
Whiter than snow,
Shepherds were watching them
Long, long ago.

LEADER:
Then from the happy sky
Angels bent low
Singing their songs of joy,
Long, long ago.

GROUP:
For in a manger bed
Cradled, we know
Christ came to Bethlehem
Long, long ago.

HYMN: "While Shepherds Watched Their Flocks by Night"

DRAMATIZATION: "The Shepherd Who Stayed at Home" in *The Successful Young People's Society* by Miller (Doubleday, Doran & Co.) or "The Shepherds" by Sophie Jewett found in *Christ in the Poetry of Today* edited by Crowe, The Womans Press.

PRAYER: An original prayer by an intermediate asking that we may always be ready to find Jesus by serving him.

HYMN: "Angels, From the Realms of Glory" (*stanzas 1 and 2*)

December 14

THEME: *"Everywhere, Christmas"*

INSTRUMENTAL PRELUDE: "It Came Upon a Midnight Clear"

LEADER:
The whole world is a Christmas tree
And stars its many candles be.
Oh! Sing a carol joyfully
The year's great feast in keeping.

For once, on a December night,
An angel held a candle bright
And led three wise men by its light
To where a child was sleeping.
—HARRIET F. BLODGETT

A CHRISTMAS CAROL FROM GERMANY: "Silent Night, Holy Night"

READER: "Everywhere, Everywhere Christmas Tonight," Phillips Brooks (See page 36)

LEADER: Let us hear how, when Jesus was born, men came from a far country to worship him.

READING (*in unison*): Matthew 2: 1-11

A CHRISTMAS CAROL FROM ENGLAND: "Hark, the Herald Angels Sing"

READING: "Christmas in Many Lands"

Far from belonging to Europe and America alone, Christmas has come to be a world-wide festival. Even in far Japan, where Christianity was taboo only a century ago and where New Year's Day has always been the gayest of festive occasions, just as it is in China, Christians are now decorating their mission schoolhouses with wild ivy, evergreens, tinsel, and paper chains in preparation for Christmas. And Japanese merchants, too, display along the leading thoroughfares toys, tinsel, and "Christmas rope," being careful to add a foreign touch, in the shape of charms and scrolls for good luck and simple Oriental dainties. In the missions Christmas trees are hung heavy with gifts and ornaments, and practically the entire program of entertainment is conducted for the little tots, the elders as a rule partaking only of the Christmas feast. But no Christmas is ever complete for any of them, unless each missionary visits every mission in his district.

A picturesque substitute for our Christmas tree is the Mexican "pinata tan magnifica," made of tissue paper and decorated with tinsel and gold. Filled with toys and fruits and sweetmeats, it is hung from the ceiling, to be struck at and broken with a long pole. The whole family is present at this ceremony and, beginning with the youngest, each is blindfolded and turned about a few times and then given the pole and told to strike. From hand to hand the pole goes until someone is successful in bringing down the pinata and then—smash—it bursts open, scattering its contents everywhere. How eager is every child to get a share of the gifts and what a scramble ensues! Then, the contest over, the little ones all go to bed while grown-ups make ready to celebrate the night with friends invited to this joyous "posada." Each night of the week preceding Christmas there is a large pinata and the festivities, which rotate from home to home, grow livelier until the coming of Christmas Eve, when every cathedral is brilliantly lighted to call the merrymakers to more serious thoughts.

With reverent spirit crowds enter the churches Christmas Eve to worship and give praise while they listen to wonderful oratorios. But no voice is lifted in song until after ten o'clock, and there is little merry-making in the homes at this time. At last, the village clocks strike the hour of midnight and the people ascend to the housetops where from every throat "Gloria in Excelsis" bursts forth amid the pealing of chimes and bells. Then the streets are lined with jostling throngs and cries of "Noche Buena" are heard on every hand.

While upper class Mexicans spend the day quietly at home and at church, the peons have been accustomed to celebrate with pageants. Some of these are beautiful, some grotesque; but their hearts are filled with earnest piety and to them these are symbols of lasting faith.

Seldom these days do you see the yule log blazing on the hearths of Germany, Sweden, or even Merrie England, but the Christmas tree and holly are ever present, and feasting and rejoicing, also. To grace the occasion we find German "kuchen" baked with nuts and poppy seed and Swedish "clarinets" made of dough cut square with a hole in the middle and twisted into a shape somewhat like the Japanese tea wafer, and luscious English mince tarts; and geese and turkeys, "love feasts" or rich stews served in copper kettles, and "barons of beef" which is none other than roast beef cooked fit for a king. Besides all these good things the air itself is filled with carols and music, especially in Leipsig and Berlin where everybody is allowed to attend magnificent oratorios free of charge.

A very pretty custom among the Swedes is their manner of exchanging gifts on Christmas Eve. Instead of placing them about the Christmas tree, the men of the village don masquerade and, laden with anonymous presents, go from house to house, leaving the gifts on the doorsteps and then ringing bells and dashing away, lest they be captured and made to disclose their identity.

About four o'clock Christmas morning, too, the Swedes array themselves in their best Christmas attire and go out a-sleighing to early mass, and, as they pass each other along the icy roads, their voices ring out merrily: "Gud Jul! Gud Jul!" while sleigh-bells jingle in answer as the parties glide along. The church service lasts two hours, and then they go back to their homes and partake of hot coffee, twisted "kuchen," and a bit of the Love Feast.

Ireland is one of the jolliest of countries during the glad Yuletide. Her candles fairly make her windows sparkle, so clean are the panes; for not a speck of dust can be found in an Irish home on Christmas Day.

Centuries of persecution have caused the Armenians to regard Christmas as a very sacred and solemn occasion, and they do not hold it on the same day as the other Christian nations do, but from January sixth to nineteenth, their calendar being thirteen days behind our own. Of recent years some innovations have crept into their ceremonies, but many still hold to their old-time customs, and so we see but little Christmas buying among them or even the exchange of gifts, as poverty has well-nigh exhausted their resources. The gifts they receive consist mostly of food and clothing and on Christmas Day itself, when it is their wont to welcome friends at home, it is usual for men to hand lemons to members of their own sex, as a token of esteem, and to present the women with oranges.

—Genevieve D. O'Neill. From *The Epworth Herald*. Used by permission.

A CHRISTMAS CAROL FROM ENGLAND: "God Rest Ye, Merry Gentlemen"

PRAYER: Lord Jesus, whose birthday is celebrated by boys and girls all over the world—help us to think of all boys and girls as our friends. Help us to do all we can to make that friendship so strong that there will always be peace on earth. Amen.

*Director of Young People's Work, Board of Christian Education, Reformed Church in the U. S., Philadelphia, Pa.

A CHRISTMAS CAROL FROM THE LATIN: "O Come All Ye Faithful"

December 21

THEME: *"Come to My Heart, Lord Jesus"*
INSTRUMENTAL PRELUDE: "Come to My Heart, Lord Jesus"
LEADER: Luke 2: 1-7
HYMN: "O Come to My Heart, Lord Jesus"
LEADER:

In day and deed he has no part
Who holds not Christmas in his heart.

There are many people who fear they cannot celebrate Christmas properly unless they have plenty of money. But you can't buy the Christmas spirit. There's only one way to get it, that's by being well acquainted with him whose birthday party Christmas is. Jesus had no costly gifts for anyone but he gave so bountifully of love and understanding that he made every one who knew him feel rich and happy.

A READER:

The toy department of the Great Store was the very last word in Christmas elegance. It sparkled with stars—hung in a convincingly real sky. It tinkled with jiggly, jolly music from the most amazing of music-making contrivances. It thrilled with two hundred feet of Fairyland, where gnomes grinned at you and strange animals frightened you—oh, the very tiniest bit since you knew they were not really-truly real—and you could think a wish at a Wishing Well or whisper it to Santa Claus as you preferred.

It was assumed by the Great Store, of course, that you would wish for one or two or three of the marvelous and expensive toys displayed outside of Fairyland and that father or mother or great uncle Timothy would make sure that the wish came true.

But how in all that glittering confusion could you choose the one toy which would make you happy? You made a determined effort—

"Oh, I want a doll house with a piano an' a little cook-stove an' a bath-tub in it, an' I want a big doll with a pink sash, an' I want a little—just like mother's—sewing machine, an' I want—

And on Christmas morning there were all your wishes materialized under the Christmas tree. And father and mother and great uncle Timothy were chagrined to see that your first awed rapture at sight of the expensive toys had faded quickly and that you had spent Christmas day happily hugging to your heart the battered old doll for which grandma had knitted a new Christmas jacket. But you knew—without knowing that you knew it—that joy comes not from the expensive and glittering things but from the simple, old things made precious by someone's love.

SOLO: "In the Lonely Midnight"
READING: "Gates and Doors: A Ballad of Christmas Eve," Joyce Kilmer in *Christ in the Poetry of Today* edited by Crowe.
HYMN: "As With Gladness Men of Old" (*stanzas 1, 2 and 3*)
READING:

God bless us every one, prayed Tiny Tim,
Crippled and dwarfed of body yet so tall
Of soul, we tiptoe earth to look on him
High towering above all.

He loved the loveless world, nor dreamed
That it at best, could give to him the while
But pitying glances, while his only need
Was but a cheery smile.

And thus he prayed, God bless us every one,
Enfolding all the creeds within the span
Of his child-heart; and so despising none
Was nearer saint than man.

I like to fancy God, in Paradise
Lifting a finger o'er the rhythmic swing
Of chiming harp and song, with eager eyes
Turned earthward, listening.

An Anthem stilled—the angels leaning there
Above the golden walls—the morning sun
Of Christmas bursting flowerlike with the prayer
God bless us everyone!

—JAMES W. RILEY

PRAYER:

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us.
Our Lord Emmanuel.

—PHILLIPS BROOKS

HYMN: "Lord Jesus, Son of Mary"

December 28

THEME: *Stars to Follow Through the Year*
INSTRUMENTAL PRELUDE: "I Would Be True"
HYMN: "Father in Heaven, Who Lovest All"

Father in heaven, who lovest all,
O help thy children when they call,
That they may build from age to age
An undefiled heritage.
Father in heaven, who lovest all,
O help thy children when they call.

LEADER: Abraham Lincoln said, "I don't think much of a man not wiser today than he was yesterday." Are we wiser, at the end of this year, than we were at its beginning? Can we make a more successful journey through the new year than we made through the year now almost ended? We have been remembering how the Wise Men of long ago were led to Jesus by a star. Let us consider some of the stars we may follow as we walk with Jesus in the year before us.

First, there is the star of Health and Purity.

READER:

The body, Lord, is ours to keep
In glowing health and strength for thee,
That through its life thy life may live,
Thy will move strong and swift and free;
My body, Lord, is thine to keep,
Strong and swift and free.

—ELEANOR B. STOCK in *Singing Pathways*, edited by Mary Stevens Dickie.

HYMN RESPONSE: "Father in Heaven, Who Lovest All"

Teach us to rule ourselves alway,
Controlled and cleanly night and day,
That we may bring, if need arise,
No maimed or worthless sacrifice.
Father in heaven, who lovest all,
O help thy children when they call.

LEADER: *Second*, there is the star of Work
HYMN: "O Master Workman of the Race" (Materna)
LEADER: *Third*, the star of Prayer
GROUP:

More things are wrought by prayer
Than this world dreams of, wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—TENNYSON

PRAYER (*in unison*):

O thou by whom we come to God,
The Life, the Truth, the Way.
The path of prayer thyself hast trod,
Lord, teach us how to pray.

—WHITTIER

HYMN (*very softly*): "In the Hour of Trial" (*stanza 1*)
LEADER: *Fourth*, there is the star of Friendship.

Can we test our friendship by a worthwhile standard? David said of a friend, "We took sweet counsel together and went into the house of the Lord in company." Can you enjoy a discussion of serious things with your friends? Can you share your ideals? And can you find joy in going together into your church, perhaps in working together for the church?

HYMN: "Love Thyself Last" (*stanzas 1, 2 and 4*)
LEADER: *Fifth*, there is the star of Service. Perhaps before you see it shine very clearly you must follow the elusive little star of Study—you must be prepared to serve well. Yet you can remember the story of the man who hid his one talent and resolve to use every little chance which comes to you to help others.
HYMN: "I Would Be True"

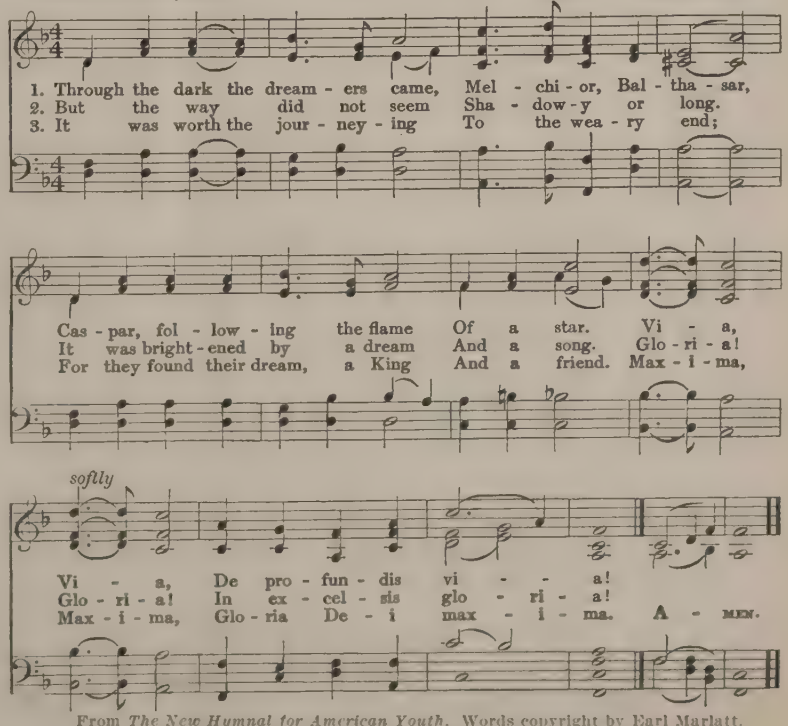
SENIORS AND YOUNG PEOPLE

The four services given here are related to each other by a very beautiful new hymn—"Through the Dark the Dreamers Came" written by Earl Marlatt and printed in the *New Hymnal for American Youth*—reprinted here by special permission of the Century Company. The hymn is used in each of the four services, with emphasis each week upon a different one of the ideas it gives.

Through the Dark the Dreamers Came

(DREAMERS. Irregular)

EARL MARLATT, 1927 MABEL W. DANIELS, 1927


1. Through the dark the dream - ers came, Mel - chi - or, Bal - tha - sar,
2. But the way did not seem Sha - dow - y or long.
3. It was worth the jour - ney - ing To the wea - ry end;
Cas - par, fol - low - ing the flame Of a star. Vi - a,
It was bright - ened by a dream And a song. Glo - ri - a!
For they found their dream, a King And a friend. Max - i - ma,
softly
Vi - a, De pro - fun - dis vi - - a!
Glo - ri - a! In ex - cel - sis glo - ri - a!
Max - i - ma, Glo - ria De - i max - i - ma. A - MEN.

From *The New Hymnal for American Youth*. Words copyright by Earl Marlatt. Music copyright by The Century Co. Used by permission.

December 7

THEME: *Dreamers in the Dark*

INSTRUMENTAL PRELUDE: "Through the Dark the Dreamers Came"

LEADER:
Dreams are God's greatest gift to man
In every age
The dreamer catches something of God's vision
And he sees
Beyond the dark of present misery
The gleam of future joy.
Aye! Though all men may scorn
He keeps his dream, and knows
That he may die
Yet will his dream live on
And others travel forward in its light.

HYMN RESPONSE: "Spirit of God, Descend Upon My Heart"
I ask no dream, no prophet ecstacies,
No sudden rending of the veil of clay,
No angel visitant, no op'ning skies;
But take the dimness of my soul away.

LEADER: Doctor Robert Norwood tells us of great dreamers in days so long ago that they are as unreal to us as "Once upon a time"—and yet our lives are richer because their dreams came true.

A READER: I tell of Akhenaton—
First on the written page of time he stands
Forth from the phantoms of the reedy Nile
That haunt the tombs of Pharaohs.
For awhile
He dreamed, then woke and with inspired hands
Made him a city. Not with proud demands
Called he those pylons up, but with a smile
As of a brother, helped the builders pile
Stone upon stone above the yellow sands.
To him the title—First Evangelist,
Who in confusion of the tongues could say
"There is one God—Eternal Love his name."
—ROBERT NORWOOD

HYMN: "Ancient of Days"
Ancient of Days, who sittest throned in glory,
To thee all knees are bent, all voices pray;
Thy love has blessed the wide world's wondrous story
With light and life since Eden's dawning day.

BOYS (*in unison*):
The Lord is a great God.
And a king above all gods.
In his hand are the deep places of the earth
The heights of the mountains are his also
The sea is his and he made it
And his hands formed the dry land.

GIRLS (*in unison*): "Fear not, be glad and rejoice: for the Lord will do great things.
And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions."

A READER: I tell of Socrates, of Ancient Greece, who when condemned to die because men could not understand his teachings, dared to say—
—At length shall rise a godlike race
Obedient to One who shall be called
The Word Incarnate! Then shall come the Light
And life shall be held sacred—yea, all things
That struggle upward shall be helped by man
To share the going on from star to star
In hosts of joyous souls adventuring.
—ROBERT NORWOOD

HYMN: "Forward Through the Ages"

PRAYER: God of all ages who hast sent thy dreams to men, send to us, who are young, the dreams which should direct our lives. Help us to see through the lingering darkness of ignorance, superstition, and greed thy dreams of truth and faith and comradeship. Let us not be selfish. Help us see the world's great need and in the name of Jesus, who in himself fulfilled man's dearest dreams, let us make our dreams of service come true. Amen.

STORY: "The Dream of the Magi"
(Told by a young man in his own words but suggested by "The Sign in the Sky" in *The Other Wise Man* by Henry Van Dyke.)

SOLO: "Through the Dark the Dreamers Came" (*stanza 1*)

PRAYER (*in unison*):
Master of ancient wisdom
And the love lost long ago,
Inspire our foolish reason
With faith to seek and know.
When the skein of truth is tangled
And the lead of sense is blind,
Foster the fire to lighten
Our unillumined mind. Amen.
—BLISS CARMAN

SUGGESTIONS FOR RELATED ACTIVITIES

Making a new kind of "Dream Book" in which members of a class may list all the great dreamers they can find in sacred and secular history—jotting down when they lived, what they dreamed, and the result of their dream. It should include modern scientists and explorers and may be as varied as the interests of your group. It may be illustrated with little pictures from Perry Pictures Company, Malden, Mass.

Starting a service survey of the community to see what needs could be met by a group of earnest young people.

There is still time to prepare a simple Christmas pageant. A very lovely one is "When the Prince Cometh" by Martha Race, now available only in mimeographed form. It is a dramatic story of the Middle Ages, with easily made but very beautiful costumes and an outdoor setting which can be prepared easily by borrowing a number of not yet trimmed Christmas trees. (It should be given the Sunday before Christmas.)

Send 15c to the Reformed Church in the U. S., 1505 Race Street, Philadelphia for a copy.

December 14

THEME: *Journeying on the Service Road*

On an easel in the center of the platform place a copy of the picture "Journey of the Wise Men" by W. L. Taylor. It is not uncovered until the first solo is sung.

MUSICAL PRELUDE: "Through the Dark the Dreamers Came"

HYMN: "Watchmen, Tell Us of the Night"

SOLO: "Through the Dark the Dreamers Came (*stanzas 1 and 2*)

LEADER:
All the past we leave behind;
We take up the task eternal.
And the burden and the lesson
Conquering, holding, daring, venturing,
So we go the unknown ways.

GROUP (*in unison*):
All the pulses of the world,
All the joyous, all the sorrowing,
These are of us, they are with us:
We the day's procession heading,
We the route for travel clearing.
On and on the compact ranks,
With accessions ever waiting,
We must never yield or falter,
Through the battle, through defeat,
Moving yet and never stopping.
—WALT WHITMAN

HYMN: "Christians, Lo! The Star Appeareth" (*stanzas 1, 2, 3*)

PRAYER (*in unison*):
Lead me, yea, lead me deeper into life;
That suffering human life wherein thou liv'st
And breathest still, and hold'st thy way divine.
'Tis here, O suffering Christ, where thee I seek
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men,
And in the raging mart.
O deeper lead
My soul into the living world of souls
Where thou dost move.
But lead me, Man Divine,
Wheree'er thou willst, only that I may find
At the long journey's end thy image there
And grow more like to it. Amen.
—RICHARD WATSON GILDER

LEADER:
Through the ancient record of the Book
Triumphant rings the trust of those who knew
That God was might—and love! Until at last
Christ came that love more fully to reveal,
To promise, as he walked the Service Road—

GROUP (*in unison*):
"Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me.
For whosoever will save his life shall lose it: And whosoever will lose his life for my sake shall find it."

LEADER:
Most precious promise of the Christ! To find
Our life by losing it for him.

GROUP (*in unison*):
Now we shall hide Christ's promise in our hearts,
So when temptation comes, and when we're tired
Of little tasks which scarcely seem to count,
We shall remember—and be glad again.
The Service Road is long and many times
We shall pass crossroads back to selfishness.
When those times come Christ will be near.
His love
Will guide us. We shall claim his promise.
Now
The Road lies straight ahead! Let us go on!
—From the pageant, "The Promise" by C. A. MILLER

HYMN: "Christians, Lo! The Star Appeareth" (*stanzas 4, 5*)

December 21

THEME: "*A Dream—and a Song*"

MUSICAL PRELUDE: "Through the Dark the Dreamers Came"

HIDDEN SOLOIST (*softly*):
But the way did not seem
Wearisome or long.
It was brightened by a dream
And a song!

LEADER: Poets are they who put their dreams in song, and songs have always brightened the way of life. But no songs have done more to cheer and hearten the weary and discouraged and to increase and express the joy of the happy, than the songs of Christmas time. So let them express *our* joy in *this* Christmas season, and let us worship through them.

HYMN: "Silent Night, Holy Night"

A READER:
The air was still o'er Bethlehem's plain
As if the great night held its breath
When Life Eternal came to reign
Over a world of death.
Light to a realm of sun and grief,
Light to a world in all its needs,
The light of life—a new belief
Rising o'er fallen creeds.

HYMN: "O, Little Town of Bethlehem"

QUARTETTE: "There's a Song in the Air"

SOLO: "Sleep, My Little Jesus"

A READER:
The world has grown old with its burden of care
But at Christmas it always is young
The heart of the jewel burns lustrous and fair
And its soul full of music bursts forth on the air
When the song of the angels is sung.
It is coming, Old Earth, it is coming tonight
As the snow flakes which cover thy sod.
The feet of the Christ-child fall gentle and white
And the voice of the Christ-child tells out with delight
That mankind are the children of God.
On the sad and the lonely, the wretched and poor
The voice of the Christ-child shall fall:
And to every blind wanderer open the door
Of hope that he dared not to dream of before.
With a sunshine of welcome for all.
The feet of the humblest may walk in the field
Where the feet of the holiest trod.
This, then, is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed
That mankind are the children of God.

HYMN: "It Came Upon a Midnight Clear"

HYMN: "Joy to the World, the Lord is Come"

PRAYER: A silent prayer, that the Christmas spirit may be very real in our lives, that we "may learn to share the Christmas joy we sing."

HYMN: "In the Lonely Midnight"

NOTE—This service may be worship in itself and may at the same time be a preparation for an identical service in an Old Folks Home or other institution.

December 28

THEME: *"For They Found Their Dream—a Friend"*

INSTRUMENTAL PRELUDE: "O, Come to My Heart, Lord Jesus"

HYMN: "Through the Dark the Dreamers Came" (*3 stanzas*)

LEADER:

How strange it must have seemed to those who had dreamed of the Messiah appearing as a great and splendid king, heralded by trumpets and attended with glory, to learn that the Savior had come as a little babe and was cradled in a humble manger. How disappointed they must have been when they lost all hope of the personal power and position of which they had dreamed!

But what a king that baby grew to be! A king whose crown was love and whose royal mantel was understanding, trimmed with sympathy. A king who gave to his subjects the supreme gift of his personal friendship.

GROUP (*in unison*):

Henceforth I call you not servants for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain: that whatsoever ye shall ask of the Father in my name he may give it unto you.

These things I command you: that ye love one another.

HYMN: "O Come to My Heart, Lord Jesus"

PRAYER:

Leader: O Jesus, friend of youth, for your great gift of friendship, for your understanding of our needs, your fellowship in every task—

Response: We give you thanks, our Friend.

Leader: For your patience with our weakness, your trust in us even when we fail

Response: We give you thanks, our Friend.

Leader: For your love of beauty which has helped us to enjoy the great world of nature and to enter into companionship with trees and stars and all the lovely growing things—

Response: We give you thanks, our Friend.

Leader: For your vision of God which finds him in all people, of every class, of every race and color, which you have shared with us—

Response: We give you thanks, our Friend.

Leader: Grant us to be increasingly worthy of your friendship. Grant us to be increasingly worthy of our human friends. Grant us to widen our circle of friendship until it embraces all the world.

Response: So shall we prove our love for you and be worthy of your faith in us. Amen.

HYMN: "Just As I Am, Young, Strong, and Free"

BRIEF TALKS: What the Friendship of Jesus Has Meant to Me During the Past Year.

How We Can Widen Our Friendship Circle.

How We Can Make Friends with Foreigners in Our Neighborhood.

Friendship Projects with Youth of Other Lands.

HYMN: "At Length There Dawns the Glorious Day"

From a Commuter's Notebook

FINDINGS OF TORONTO

The report and recommendations of the Christian Youth Council of North America, held in connection with the Toronto Convention, have been printed and are now available for twenty-five cents per copy. These can be secured from your denominational board, your state council, or the International Council. This report is of such significance that every young people's group should have it available for careful study.

FOR THE OBSERVANCE OF YOUNG PEOPLE'S WEEK

A special committee is at work under the chairmanship of Frank D. Getty, Director of Young People's Work, Presbyterian Church, U. S. A., Witherspoon Building, Philadelphia. This committee is making some very worthwhile plans for young people's week, which is to be held at the same time of the Christian Endeavor week. Plans will be available in the near future. This same committee is also making definite plans for denominational young people's day, January 25. You will find it worthwhile to put this date in your calendar. Plans for the day will be available soon.

Suggestions for Armistice Week, 1930

All churches that observe Armistice Sunday have a unique opportunity to educate their members in the ideals and the tasks for world justice and peace, to proclaim to the community their principles and their program, and to exert their influence in bringing in a warless world.

They will most suitably honor the millions who died during the World War not only by remembering them in gratitude but also by expressing their determination that world brotherhood, justice, and peace shall henceforth prevail among the nations. As Christians and as citizens all church members should and may take a practical part in achieving this great ideal. To help in this end the following suggestions are offered:

1. A sermon on Sunday morning dealing with the moral and spiritual significance of the World Peace Pact. A twelve-page service with responsive readings and six stirring international hymns has been specially prepared by the World Peace Commission of the Methodist Episcopal Church.[1]

2. A Memorial Service for those who died and those disabled in the World War, as a part of the church service.[2]

3. Two minutes of silent prayer during the morning service. This is dignified and impressive. "Taps" might be sounded by a bugler or by the organ at the beginning and the ending of the period.

4. Signing of the "Pledge of Acceptance"[3] as a part of the public morning service or of the Sunday school service.

5. A mass meeting on Sunday afternoon or evening, in which all groups (religious, business, labor, patriotic, etc.) should participate.[4]

6. A two or three day study conference on "The Churches and World Peace." Ask each congregation to send at least five delegates. Use a combined lecture and forum discussion method. If this is not practicable during Armistice Week use any time during the winter.

7. Encourage the young people to present a peace play or pageant, to hold an international Young People's dinner and to participate in the Zelah Van Loan World Friendship Award Contest. The children and young people should be helped in putting on a Lantern Peace Parade.[5]

8. Distribute through each church selected leaflets from the "Brief Summaries Series" on the International Relations of the United States.[6] The numbers ready are:

III The New Prospect for Lasting Peace
IV New Plans for Disarmament
V Twenty American Republics Plan New Institutions for Peace
VI Working for World Peace
VII Shall the United States Join the World Court?
VIII The London Naval Conference

9. Secure for distribution to all church members copies of the "Message to the Churches" from the third study conference on "The Churches and World Peace."[7]

The entire program for Armistice Week should express faith in God, loyalty to Christ, love of country, and goodwill toward our fellow men of all nations and races. Approved by the Commission on International Justice and Goodwill, which is composed of officially appointed members representing the constituent communions of the Federal Council, and by the Administrative Committee of the Federal Council, of the Churches of Christ in America.

Copies of all of the following material may be secured from the Federal Council of Churches in America, 105 East 22nd Street, New York.

[1] Sample copies 5 cents, 12 copies 40 cents, 100 copies $2.50. Orders may be sent to the Federal Council offices or to the headquarters of the Methodist Peace Commission, 150 Fifth Avenue, New York, New York.

[2] "Facing the East," a beautiful fifteen-minute program, has been prepared for such a service. Single copies 10 cents; 100 for $3.00.

[3] This handsomely printed document (12x18 inches), after quoting the text of the Peace Pact, affirms acceptance of its pledges by the church and Sunday School, as indicated by signatures of representatives of both bodies. This document might well be framed and hung in the church vestibule, 25 cents.

[4] Especially appropriate for such a meeting is "The Musical Memorial Program" by Professor H. Augustine Smith, to be given by the church choirs of the community. Single copies 25 cents; ten for $1.00.

[5] Send for leaflets of suggestions.

[6] Single copies free; one hundred for $1.50.

[7] Prices range from four cents a copy to one cent each if 500 or more are ordered at one time.

What Are Your Plans for Christmas?

Are You Looking for a Play?

The International Council has on hand the Christmas dramatic materials listed below, all of which have appeared in former issues of the International Journal. These may be secured at 10c each, *cash with order*.

"A Japanese Madonna," a Service of Worship for Christmas, by Lydia Glover Deseo.

"O Come, Let Us Adore Him," a Christmas Service of Worship for All Ages, by Edna M. Baxter.

"They That Sit in Darkness," a Christmas Play, by Dorothy Clarke Wilson.

Order from The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Valuable Educational Bulletins

"The Educational Work of the Church." This is a preliminary discussion outline looking toward the preparation of a comprehensive standard for religious education in the church. In its preliminary form it is being tried out in a number of discussion groups to determine whether the suggested content and development are vital. It will serve as an excellent guide for a series of workers' conferences. Ten cents per copy.

"The Development of a Curriculum of Religious Education," Educational Bulletin No. 101. This bulletin carries the story of the work of the Educational Commission and its committees in the development of the new comprehensive curriculum. It contains a number of the basic documents of the Educational Commission, such as the objective in religious education, principles underlying the curriculum, the area of human experience. Price fifty cents.

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DECEMBER SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By A. W. Martin**

What the Superintendent Should Do

1. Call his fellow workers (all teachers and at least one additional person from young peoples' and adult classes) together not later than the second week in November to plan for December worship services.

2. Secure needed new worship material such as stories, hymns, etc.

3. Provide opportunities for the school to learn the worship materials (hymns, Scripture readings, unison prayers, etc.) which are to be used in the December worship service. Many small churches that do not have preaching services every Sunday in the month will find it possible to use this hour for learning worship materials. In fact, pastor and people may so cooperate in this service that it will prove of great value in preparing the way for more effective worship in both Sunday school and church services.

Planning the December Worship Services

1. A general theme for the month and specific themes for each Sunday should be carefully selected.

Perhaps at no other season in the year does the superintendent and his associates have such excellent opportunity for leading the school into the experience of vital worship as at Christmas time. With one accord men turn to thoughts and deeds of love and goodwill. Hatred and prejudice, for the present at least, are in the background. The December worship services in the Sunday school may well take advantage of this situation and lead men and women, boys and girls into the highest and most unselfish expression of goodwill to all men.

In selecting a general theme for the month the superintendent and his associates may help materially in lifting the observance of the Christmas season in their community to a higher and more unselfish level by using one of the following: "Practicing Goodwill in Our Community," "What Should Christmas Mean to Us?" "A 'Giving' Instead of a 'Getting' Christmas."

Specific themes should be selected for each Sunday in the month. These specific themes should harmonize in a general way with the theme for the month. For example, if the general theme, "What Should Christmas Mean to Us" is used, the specific themes for each Sunday may well be the following:

December 7: "Christmas in our Homes"

December 14: "Christmas in Our Church and Community"

December 21: "God's Gift to Us"

December 28: "The Christmas Spirit and the New Year"

2. For use as a call to worship select the music of one of the more reverent Christmas hymns. "Silent Night, Holy Night' is an illustration of the type of hymn that is suitable for this purpose.

3. Use of Scripture in the December worship services.

The New Testament accounts of the First Christmas supply an excellent scriptural background for these services. In fact, Luke's beautiful story of the nativity (Luke 2:8-20) may be used very effectively with the services that are held prior to Christmas Day. Some other passage, Matt. 5:43-47 for example, will likely prove more effective for the service on December 28.

4. Selected hymns for use during the month:

"Silent Night, Holy Night"
"O Little Town of Bethlehem"
"There's a Song in the Air"
"Joy to the World"
"O, Jesus, Prince of Life and Truth"
"Love Thyself Last"
"Holy, Holy, Lord God Almighty'

5. The most helpful prayers grow out of the experiences of the school. As a part of their contribution to the worship service for December the young people's class might prepare a brief unison prayer which the entire school would be asked to learn and use. This prayer need not be long and may well be used throughout the entire month.

6. Stories and other materials for use in the December services:

One story only is given in full here. It is particularly suitable for use on the Sunday just preceding Christmas Day. Other excellent stories for use in December worship services are:

From *Manual for Training in Worship*, Hartshorne. Charles Scribner's Sons, New York.
"The Fir Tree that Found Something to Do"
"A Christmas Story"

From *The Children's Hour*, Bailey. Milton Bradley Company, Springfield, Mass.
"How the Fir Tree Became the Christmas Tree"
"Tiny Tim"
"The Good Shepherd"

From *"Why the Chimes Rang,"* Alden. Bobbs-Merrill Company, Indianapolis, Ind.
"Why the Chimes Rang"

"If He Had Not Come"

It was Christmas Eve: and after Bobby had carefully hung his stocking by the fireplace he went off to bed. Usually Bobby did not like to go to bed early, but tonight he was eager to get to sleep so as to be sure to wake up early to see his gifts.

For their daily Bible lesson that day Bobby and his father had read Jesus' own words to his friends found in John 15:22. Five words had stayed in Bobby's mind, and he kept saying them over and over until he fell asleep. They were the words, "If I had not come."

It seemed as if he had not been asleep any time when a cross, harsh voice said: "Get up, get up, I tell you. It's time to get up."

Thinking about the skates he wanted, and the flash light, and the motor, and the books for which he'd been wishing, Bobby got up and hurried into his clothes and went downstairs. But all was still. No one was there to greet him; no stocking hung beside the fireplace; no wreaths were in the window; no splendid tree was there.

Hurrying to the door, Bobby looked down the street. The factory was open, and he could hear the rumble of the machinery. He grabbed his cap and sweater and raced down the street to the factory door, and there stood a grim-looking foreman.

"What's the factory running for on Christmas?" asked Bobby.

"Christmas?" asked the man. "What do you mean? I never heard that word. This is one of our busy days, so you clear out of here."

Filled with wonder, Bobby hurried on down the street toward the stores, and to his amazement he found them all open. The grocer, the dry goods man, the baker, each one was busy and cross, and each said in reply to his question, "Christmas? What's Christmas?"

When Bobby tried to explain, "It's Jesus' birthday, and the first part of the word 'Christmas' means Jesus," he was gruffly ordered to move along, as this was "a very busy day."

Going 'round the corner, he thought: "I'll go to church, our own church, for there's to be a Christmas service there." All at once Bobby stopped short before a big vacant field, and he mumbled to himself, "I guess I'm lost. I was certain our church was here. I know it was." Then he noticed a signboard in the center of the big vacant lot, and on going nearer to it he read the words, "If I Had Not Come."

Suddenly the meaning of it all dawned on the puzzled boy, and he said: "Oh, I know; 'If I had not come'—that's why there's no Christmas Day nor any church."

He was wandering along in a gloomy way, when he thought of the box of toys and games his class had sent to the Orphan's Home, and he said half aloud, "I guess I'll go up to the Home and see the children get their presents." But when Bobby reached the place, instead of seeing the name of the home over the gateway, he read those same five words, "If I Had Not Come," and beyond the archway there was no fine building.

Seeing an old man, feeble and ill, by the roadside, Bobby said: "I guess you're sick, mister. I'll run to the hospital and tell them to send an ambulance for you." But when he reached the grounds no splendid buildings were to be seen, nothing but signs and posters bearing the words, "If I Had Not Come."

As Bobby hurried back to the corner where the Rescue Mission had been, he said: "I'm sure they'll take the poor old man in here, anyway." But men with angry faces were gambling and swearing and over the door Bobby saw, instead of the name of the mission, those same words, "If I Had Not Come."

Thinking still about the poor old man, Bobby hurried home to ask his father and mother to help him. On his way across the living room he waited to look up in a Bible those words, "If I Had Not Come." Turning past all the pages of the Old Testament, he found that there was no new part. After Malachi all the pages were blank, and as he held them up to the light on each one he could see a faint outline of the words, "If I Had Not Come."

With a sigh Bobby said, "Oh, what a terrible world this is, no Christmas, no churches, no homes for little orphan children, no hospitals, no rescue missions, no almshouses, nothing but jails and gambling places and police patrols and sickness and wrong and . . ."

Just then there came the sound of bells. The chimes were playing. Bobby listened, and sure enough it was his favorite hymn, "Joy to the World, the Lord Is Come," and he heard his mother's cheery voice saying, "Merry Christmas, Bobby!"

With a joyous bound Bobby was out of bed, and kneeling down, he said: "Oh, Lord Jesus, I thank you that you did come; and I'll show you how thankful I am by always trying to be the kind of boy I know you want me to be."

"A Christmas Carol"

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright,
Everywhere, everywhere, Christmas tonight!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight.
Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all,
No palace too great and no cottage too small;
The angels who welcome him sing from the height,
"In the City of David, a King in his might."
Everywhere, everywhere, Christmas tonight!

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light,
Everywhere, everywhere, Christmas tonight!

So the stars of the midnight which compass us round
Shall see a strange glory, and hear a sweet sound,
And cry, "Look! the earth is aflame with delight,
O sons of the morning, rejoice at the sight."
Everywhere, everywhere, Christmas tonight!

—Phillips Brooks

"Christmas in the Heart"

It is Christmas in the mansion,
Yule-log fires and silken frocks;
It is Christmas in the cottage,
Mother's filling little socks.

It is Christmas on the highway,
In the thronging, busy mart;
But the dearest truest Christmas
Is the Christmas in the heart.

—Anonymous

*Director, Division of Extension and Missionary Education, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

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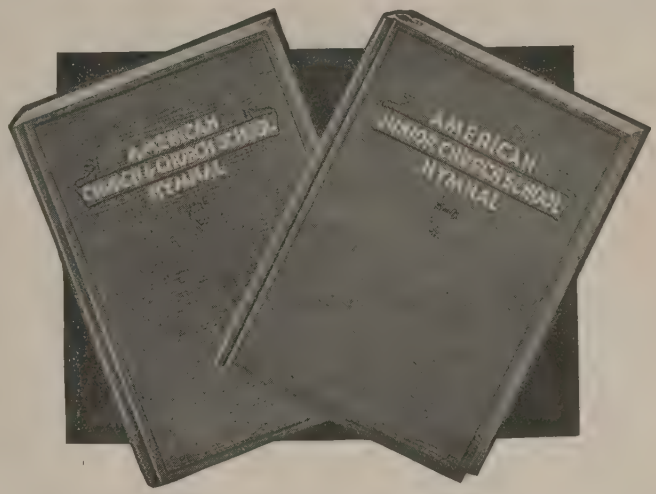

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What's Happening in Religious Education

LOOKING toward Chicago Century of Progress (World's Fair) celebration in 1933, Mr. Louis E. Myers suggests that there be a "Temple of Childhood," in which there would be portrayed the present status of the child as compared with that of other days, the place that childhood has in other countries and among other peoples, and the best that is being done in this and other countries in the study, understanding, conservation, education, and development of the child. Mr. Myers believes that if this dream could be carried out it might stir the imagination of mankind to appreciate that a better world can be brought about through proper regard and training of childhood and youth. According to him: "Between the ages of entering school at six and graduation from high school at eighteen, Chicago has within itself a city of boys and girls the size of St. Louis, Baltimore, or Boston. The city of childhood and youth within the Chicago of 1930 is larger than was the Chicago World's Fair in 1893."

DR. EDWARD S. BOYER, who since 1926 has been professor of religious education and sociology at Dakota Wesleyan University, has been appointed professor of biblical history and literature at James Millikin University. Not only has Dr. Boyer held numerous teaching positions, but he has also served as chaplain in the United States Army, and, even more recently, has conducted a number of research investigations in the fields of religion and religious education. He comes to his new position well qualified as a student, pastor, and teacher.

A RECENT news dispatch from a town in New York says: "An estate totaling almost $100,000, amassed from the pennies of school children who patronized the little store of John W. Underhill, Negro philanthropist, will be divided, under the terms of his will, so that the children from whom he derived his fortune will get it back again in equipment for their school gymnasium and the improvement and upkeep of the town's park."

IN A RECENT article on the significance of religious education to American life, Roger W. Babson, foremost business expert of the United States, makes the statement that the Sunday schools of America are the greatest organization for good which we have. "While a widespread impression seems to exist that the churches are suffering from losses in membership, current statistics give an entirely different picture. Over the twenty years of 1906-26, in addition to making up all losses from death, removal, and other causes, the churches made a net increase in membership of 46.4%. During these same twenty years, the increase in the population of the country was 36.5%. The churches, in other words, showed a greater gain in membership than the country did in population growth."

RELIGIOUS education, as offered in the modern Sunday school, will be extended this fall and winter to a group of forty-five children in the Hamilton County Tuberculosis Hospital, Price Hill, Ohio. The school will be directed by a special committee appointed by the Executive Council of Religious Education, in cooperation with authorities of the hospital.

Jessie Willcox Smith
Courtesy, National Association of Book Publishers

PARENTS faced with the task of selecting books for the leisure reading of their children may turn for aid to the *Graded List of Books for Children* just published by the American Library Association. This consists of 1,200 titles for pupils in the first nine grades, arranged according to the age of the child for whom they are suited. Reference workers will be interested in the *Reference Books of 1929*, which has just been published as a supplement to *Guide to Reference Books, Fifth Edition*. Fathers and mothers, themselves, may find interesting and helpful titles listed in the *The Parents' Bookshelf*, and in *One Thousand Useful Books*, two up-to-date reading lists also released by the Association. There is also a book list suitable for young people, and a reprint from the *American Magazine* of Will Durant's "One Hundred Best Books for an Education" in which he promises to make "a scholar and a philosopher" of a reader who will devote an hour a day for four years to the books he selects.

CONGRESS recently purchased, at the cost of about $1,000,000, the Gutenberg Bible, which is called the Saint Blasius-Saint Paul copy, and is known as the "forty-two line" Bible. This was the first great printed book in Europe and, to book collectors, is one of the rarest of all gems. The book comes from the collection of Dr. Otto Volbehr, who has sold his library to the United States.

HAROLD A. EHRENSPERGER, head of the religious drama department of Garrett Biblical Institute, is making his second tour abroad in study of European theatrical production. His task is to select the best from the state of the old world and bring it back to this country with the idea of instilling it into the educational program of the modern minister and theological student. Garrett Biblical Institute possesses one of the two chairs of religious drama that exist in theological schools in America.

MAINE has recently completed its church survey in connection with the five-year program, carried on under the leadership of the Home Missions Council. One paragraph of the findings is of particular interest: "Fully 86.5% of the Protestant church members of Maine are within the churches of five denominations. Federations have so taken place during the last ten years that the total number of Protestant churches in Maine has been reduced 10%, but with an increased total membership." The leaflet issued by the Interdenominational Commission of Maine on cooperation in rural churches is worth careful study.

BANGOR THEOLOGICAL SEMINARY has established a new rural department with Ralph S. Adams as the first professor. He was formerly superintendent of the Department of Country Life of the Home Mission Board of the Reformed Church in the United States, and he comes to Bangor with seven years of experience in the rural field.

IN THE same schoolroom in Dayton, Tennessee, where John T. Scopes taught evolution, a new Christian university held its first classes this fall, pending the completion of its main college building.

Three days before his death Mr. Bryan suggested the establishment of a school for young men on one of the hills near Dayton. His proposal is being carried out, and the William Jennings Bryan University opened its doors approximately five years after the renowned anti-evolution trial. Nearly a million dollars has been subscribed, the site has been procured, and the administration building accommodating four hundred students is under construction. Dr. George E. Guille, Extension Bible Teacher of the Moody Bible Institute, has been chosen as president.

REV. M. E. FRAMPTON, formerly Business Associate of Dean Walter S. Athearn of Boston University School of Religious Education, has been elected Professor of Religious Education at the College of the Ozarks on the Synnott Foundation. Mr. Frampton is now Minister of Education at the College Avenue M. E. Church, West Somerville, Massachusetts. The college plans extensive work in religious education for the entire state.

PRINCETON THEOLOGICAL SEMINARY called Dr. Samuel M. Zwemer, internationally known as "the modern apostle to the Moslem World," to the chair of Christian Missions and the History of Religion at the opening of the fall term. Dr. Zwemer has spent over thirty years in Egypt and Arabia, and was the founder of the American Christian Literature Society for Moslems.

READERS who have enjoyed the series of articles on the Christian family by Dr. and Mrs. Hayward, which have appeared in the last few numbers of the *Journal*, will be glad to learn that the authors have arranged to publish these articles as part of a book to be entitled *The Home as a School in Christian Living*. This book will be published by the Westminster Press, Philadelphia, about January first.

"Of the Making of Hymn Books There Is No End—

but there is one new one which has just been issued from the Westminster Press, at Philadelphia, which possesses such unusual merit that it should be broadcast to all leaders of youth. It is called *The Church School Hymnal for Youth.* It contains a collection of the most worthwhile hymns with responsive readings and worship programs of an unusually high order. The book should be seen and examined to be appreciated."—*Federation News, Brooklyn Federation of Churches.*

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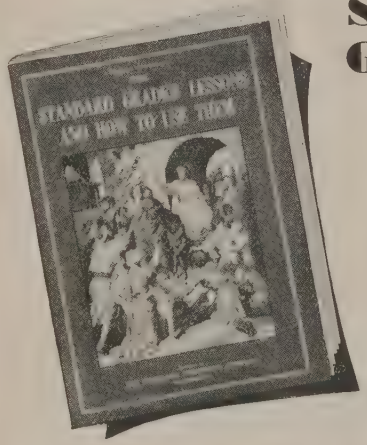

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ON WEDNESDAY evening, November 19, at nine o'clock, Eastern Standard Time, President Hoover will deliver the opening address of the White House Conference on Child Health and Protection. At the close of the conference on Friday evening of the same week Secretary Wilbur, Chairman of the Conference, will summarize the work of the conference. Both of these addresses will be broadcast, and they promise to be two of the largest and most significant broadcasts ever made on child interests. Readers of the *Journal* will do well to consult their local station announcements so that they may tune in on these important addresses.

OF MAJOR importance to the Lutheran churches was the two-day Convention of the Lutheran Brotherhoods, which was held in Milwaukee, on October 6 and 7. Immediately following this was the Seventh Convention of the United Lutheran Church in America which met in conference for one week.

DR. JESSE LEE CORLEY, accompanied by his wife and daughter, has sailed for China, in the interest not only of the World's Sunday School Association but also of all Evangelical churches of China. The deputation trip to the Orient last fall by Dr. Robert M. Hopkins resulted in "An Appeal from China" in which was revealed an imminent need for a well-qualified specialist who, in cooperation with workers already in China, could devote one or two years to a careful study of the needs of religious education in that country and to the creation of a curriculum best suited to the demands of that particular situation. Dr. D. Willard Lyon, Y.M.C.A. Secretary for China, in stressing the importance of such a venture, said, "The study will be of inestimable value not only to the Sunday schools but to the whole Christian movement in China."

The allocation of Dr. Corley for this curricular study is made possible by the cooperation of the Board of Education of the Methodist Episcopal Church, and the Southern Conference of that denomination in Los Angeles.

MORE than fifteen years after it was destroyed by the shells of the World War in 1914, the reconstructed thirteenth century cathedral of St. Martin was recently consecrated in Ypres, Belgium. The work of reconstruction has occupied eight years, and has involved an expenditure of about $1,425,000.

ONE of the features of the Congregational Goodwill Pilgrimage to Great Britain and the International Council of Congregational Churches, was the Seminar on Theology. This met every morning for six days during the voyage and was designed primarily for ministers although laymen and women, finding the subjects and discussions interesting, also attended.

MISS MURIEL LESTER, whose work at Kingsley Hall, Bow, is well known throughout England, is to tour the United States this autumn. Just a few years ago she visited India at the invitation of Professor Gangulee, Tagore's son-in-law, who had been greatly impressed by her work at Kingsley Hall.

Reprints Available of Research Bulletin No. 6.

Life Experiences and the New Curriculum, published as Research Bulletin No. 6, has recently been reprinted and is again available at 10c per copy, cash with order. The bulletin gives a brief introductory statement on the new curriculum and explains in detail a simple method of studying at first hand the life situations of children, young people, and adults. Helpful to teachers, parents, and other leaders. Order from the International Council of Religious Education.

Praise without Prosperity

(*Continued from page 8*)

ceives such deep devotion, such significant praise as when *apparently* a heart loves him for naught; as when, all gifts gone, the faithful heart clings to the great Giver. "For though the fig tree shall not flourish and the labor of the olive fail and the flock shall be cut off from the fold and there shall be no herd in the stalls, *yet* will I rejoice in the Lord; I will joy in the God of my salvation."

Couldst thou love me when suns are setting
Their glow forgetting
In thought of me;
Couldst thou refrain thy soul from fretting
For days that used to be?

Couldst thou love me when tears are welling
Within thy dwelling
Once glad and free;
Couldst thou escape their flood's high swelling
And reach thine ark in me?

Couldst thou love me when death is nearing
A mist appearing
In all but me?
If then thy heart cast out its fearing
Thy love shall perfect be.

Family Pew and Sunday School

(*Continued from page 19*)

Night Class, with one hundred fifty members, meets Thursday for supper and discussion, the Young People's Fellowships meet Sunday evenings. Some senior classes meet during the morning sermon time.

4. The rector tries to utilize the family unit for increase of home religious observance. The parish is well supplied with "God's corners" in the homes, as a church school project. Home services for the lighting of the Christmas tree, Thanksgiving Day, birthdays, and summer Sundays are encouraged and provided.

5. Services of instruction are provided. "Explained communion services," not merely for children, intercessory services with the children as the in-gatherers, Lenten services, Ash Wednesday, and Good Friday family services, etc., must occasionally be arranged.

6. Discussion groups for young people are most profitable. St. Mark's has developed its "round tables" very carefully, especially for those who are questioning their childhood forms of faith and need a new apologetic. These are invitation groups, utterly informal, around a supper table.

7. Our school uses the project method, dramatizations, a school cabinet, duplex envelopes, votes its own money, etc. And finally, we must meet the usual question at which too many administrators boggle, "How do you get teachers who will be willing the give up the sermon?" There are two answers:

a. If we dignify teaching in the eyes of the congregation we shall have less difficulty. The respect for the teachers of a school mounts fast as the congregation sees them rise from their pews and go out with the boys and girls. The teachers feel they are commissioned to a significant work, not done in a corner, but as members of the ministry.

b. We need fewer teachers. The worship period has much lessened problems of discipline by its activities and interests. The lesson period is brief. Separate classrooms are available. A class assistant is likewise enlisted for every class who cares for all details of attendance, offerings, materials, and messages. The norm for a junior class is fifteen to twenty.

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The Church School and World Friendliness

(*Continued from page 11*)

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Those who wish a more detailed treatment of the methods and materials of missionary education in the church school than can be given within the limits of this brief article will find it in the author's book, MISSIONARY EDUCATION IN THE CHURCH, *published by the Pilgrim Press.*

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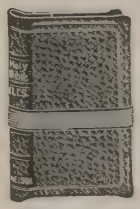

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dren of Is-rā-ĕl, and shall say unto them, The God of your fathers hath sent me unto you; and they | shall ask of her her that sojourn jewels of silver,

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21 kWhen thou shalt vow a vow unto Jĕ-hŏ'-văh thy God, thou shalt not be slack to pay it: for Jĕ-hŏ'-văh thy God will surely require it of thee; | a ch. 22. 13–21; Num. 5. 12, 28 b Mt. 5. 31; 19. 7–9 | as ye 10 bor a not

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Jabesh-gilead, who had stolen them from the [1]street of [a]Beth-shan, [b]where the Philistines had hanged | a Josh. 17. 11 b 1 S. 31. 10 c 1 S. 31. 4

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the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him,

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NEW BOOKS

Children at the Crossroads. By Agnes E. Benedict. New York, The Commonwealth Fund Division of Publications, 1930. 238 p. Price $1.50.

The Commonwealth Fund has made possible a number of experiments in visiting teachers' work which have made outstanding contributions not only to the technique of the visiting teacher, but also to the science of education in general. The present volume grows out of experimental work carried on in three rural communities.

The book gives an account of "how Raymon, sullen and resentful, who seemed to have chosen a road leading straight to the reformatory, was helped to a new hold on life and a new understanding; how Bonny, sensitive, brilliant, lovely, was aided in her struggle for schooling against the claims of the strawberry patch; how these and several other children whose problems had their origin in home, school, or community were given sympathy, guidance, and practical assistance is told in these graphic narratives of rural visiting teacher work.

"The chapters which discuss the situations presented in the lives of these children show clearly the types of problems the visiting teacher has to deal with. There is the work of changing the child's external surroundings, putting him in touch with recreational agencies, suggesting changes in his school curriculum, finding a group of companions for him, and so on; and there is the slower and more fundamental work of changing attitudes—the child's attitude and those of parents, of brothers and sisters and playmates. All this is described in a concrete and practical way by means of stories which are taken from actual cases."

Teaching Without Textbooks. By Frances W. Danielson and Jeanette E. Perkins. Boston, The Pilgrim Press, 1930. 239 p. Price $2.00.

A series of descriptions of worthwhile learning enterprises, from nursery through junior, which arose out of practical situations and problems. Every training course should include the observation of good teachers at work. Often the opportunity for such observation is not available. The next best thing is the reading of vivid descriptions of good teaching work. This book furnishes an excellent group of such descriptions. They are records gathered from actual classes of real children.

A Guide to Books for Character. Vol. II Fiction. By Edwin Diller Starbuck and others. New York, The Macmillan Company, 1930. 579 p. Price $2.50.

This is the second volume in the *Guide to Books for Character* (formerly called *A Guide to Literature for Character Training*). Volume I covers the field of fairy tale, myth, and legend, and was reviewed at length in this *Journal* for May, 1929. Volume II presents references to the best fiction for children. 663 titles were judged worthy of inclusion. They are carefully annotated and classified according to school grades for which the books are suited, life situations and subject matter with which they deal, and attitudes which may be developed through them.

Professor Starbuck gives us a number of introductory chapters in his own humanly intimate style on such topics as the "Cultural and Character Values of Fiction" and "Understanding Children Through Fiction." The former is a discussion of the values of fiction for child life, in which the treatment of character values in terms of the newer psychology is particularly helpful. The latter shows how fiction may be a valuable aid in child study through an author's reminiscences of childhood, his revelations of child nature, and his use of the problem-story of child development.

There have been lists of good books of fiction before this one appeared, and there will be many more. What makes this particular list outstanding and of supreme value are the highly objective standards of criticism introduced into the selection and gradation of the books. All the critics had training in literary criticism and writing as well as experience in education. A clearly defined set of standards of excellence were adhered to, having to do with literary form and quality, educational fitness, and attitudes to be developed. Every book had to have the independent approval of at least three judges before being included in the lists. In addition to this there were scientific checks on the judgments of the several critics by means of statistical devices.

It requires no prophet to say that this book will at once take first rank among the many book lists of best fiction for children. And with the lists of references there are invaluable aids for parents, teachers, and all others engaged in the business of character and religious education.

—O. M.

Improving Your Sunday School. By Paul H. Vieth. Philadelphia, The Westminster Press, 1930. 184 p. Price 75 cents.

When the one-room Sunday school developed into the departmentalized Sunday church school the duties of the superintendent became less clearly defined. Dr. Vieth's book, *Improving Your Sunday School*, offers a solution to the problem. It meets one of the great needs that has arisen out of the changes that have taken place in the organization and program of the modern Sunday church school during the present century. The book is written plainly and simply so that it can be understood by the average superintendent. The definite suggestions born out of experience are most helpful. It is a guide to the first steps in supervision for the improvement of the Sunday school. This book should be in the hands of every superintendent.

—H. L. Stricht

Talking With God. Edited by Alfred Franklin Smith. Nashville, Tennessee, Cokesbury Press, 1929. 151 p. Prices: cloth, $0.50; Moroccotal, $1.00.

The brief, simple prayers which make up this manual are the contributions of more than a hundred leading clergymen of the United States and Canada. About fifteen prayers for special days are included.

The Empty Room. A Drama of the First Christmas. By Dorothy Clarke Wilson. Boston, Walter H. Baker Company, 1930. 27 p.

Journal readers need no introduction to the dramatic productions of Dorothy Clarke Wilson. "The Empty Room" is a splendid drama of the first Christmas, centered around the innkeeper and his selfish motives. The play may be easily adapted to small or large groups and requires very little costuming or staging. Undoubtedly it carries a message of real significance for the Christmas season.

The Social Aims of Jesus. By Charles Henry Dickinson. New York, Richard R. Smith, Inc., 1930. 310 p. Price $2.50.

This book is a reconsideration of the problems involved in what we have come to understand as the Social Gospel. The author, well known through his earlier book on *The Religion of the Social Gospel* (1923), sets out to re-study the life and teachings of Jesus to determine the proper meaning and place of the aims of Jesus in his ministry—"To recover the historic Jesus." He does not lead his reader into the technicalities of biblical scholarship but rather introduces him to the new riches of biblical understanding which have come as a result of the scholar's labors. The book is a study of the personality of Jesus as seen through the literature of the New Testament. The closing chapters deal with the significance of the social aims of Jesus for our day.

Parents and the Pre-School Child. By William E. Blatz and Helen Bott. New York, William Morrow and Company, 1929. 340 p. Price $3.00.

A guide to parents in promoting the physical and mental development of the child. It is based on first-hand studies of normal children. Among the subjects treated are: The Appetites and Habit Formation; Habits of Eating, Sleeping, Elimination, Play; Sex Training; Fear and Temper; Mental Hygiene; Parental Education; Methods of Examination and Home Records for Parents. The treatment is simple and practical.

—P. H. V.

The Authority of Christian Experience. By R. H. Strachan. London, Student Christian Movement, 1929. 255 p. Price 7s.6d. net.

Those who are interested in the recent efforts to explain the curriculum and method of religious education in terms of the enrichment of experience and the controlled development of personality, will welcome this scholarly attempt to get at the very heart of the Christian religion. Here is a comprehensive statement of the sources of that religious certainty which John Dewey would discard in the interest of security achieved through scientific adaptation to the material world in which we live. If the rational recognition of accredited authority is a legitimate method of acquiring dependable knowledge, then Dr. Strachan's book is one of the first books our teachers should study, for authority is here located in Christian experience.

This is not a stereotyped discussion of the "religion of infallibilities." Such teachings are shown to be "alien to the teachings of Christ and the facts of life." The roots of certainty sink into the soil of individual experience; "the exercise of private judgment is an indispensable condition of its vitality."

Experience is here interpreted as including "the corporate life of the church, the society of our fellows, and contact with physical nature." When men have a rich experience of Jesus Christ they are moving in the direction of human experience at its best and building up an apperceptive background with reference to which insight into the nature and reality of God is possible.

—Norman E. Richardson

Two-Minute Stories. As told by Carl S. Patton to boys and girls who listened and came back for more. Chicago, Willett, Clark & Colby, 1930. 131 p. Price $1.25.

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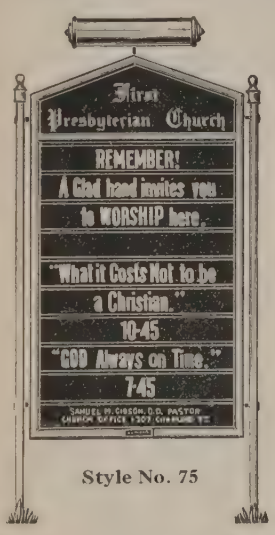

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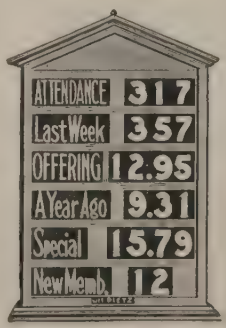

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Worship and Hymns for Church and Church School. Compiled by S. W. Hutton. St. Louis, The Bethany Press, 1930. 319 p. Price: leader's edition $1.00; regular edition $60.00 per hundred, plus transportation, including one leader's edition.

Here is a book which is unique in its emphasis upon the enrichment of worship by a variety of materials in addition to hymns. While it will serve as a hymnbook, it is distinctly more than a hymnal. Every one of its 176 hymns is definitely used in a worship program in an attempt to eliminate the "dead timber' which cumbers so many hymnals.

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The book is ideally adapted to the smaller church or church school which wishes real worship material, and would also well serve the adolescent and adult departments in graded schools.

—H. C. M.

Hands Around the World. By Archer Wallace. New York, Richard R. Smith, Inc., 1930. 134 p. Price $1.00.

In this book the author takes the premise that there have been heroes in every age and in every land, and proves it. A group of excellent character stories for teen-age boys, including sketches of Garibaldi, Kreisler, Damien, Gandhi, Woodrow Wilson, and ten others.

Boys Who Made Good. By Archer Wallace. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 135 p. Price $1.00.

Fifteen inspiring stories of success achieved in the face of tremendous odds.

Handbook of All Denominations. By M. Phelan. Nashville, Cokesbury Press, 1929. 231 p. Price $1.25.

The author, in this handbook, takes cognizance of more than twenty-five new religious groups and sects. The latest statistics of all American denominations are given, a brief statement of their doctrines, and, in many instances, an analysis that distinguishes one body of worshippers from another.

The Saviors of Mankind. By William R. Van Buskirk. New York, The Macmillan Company, 1929. 537p. Price $3.00.

The chapter titles in this book are as follows:

I. Lao-Tze
II. Confucius
III. Gautama
IV. Zoroaster
V. Aakhnaton
VI. Moses
VII. Isaiah of Babylon
VIII. Socrates
IX. Jesus of Nazareth
X. Saul of Tarsus
XI. Mahomet
XII. Conclusions

The Scofield Reference Bible with Cyclopedic Dictionary. Authorized Version. Edited by C. I. Scofield. New York, Oxford University Press, 1917. Price $4.00.

Business Girls. A Study of Their Interests and Problems. By Ruth Shonle Cavan. Religious Education Monograph Number 3. Chicago, The Religious Education Association, 1929. 97 p. Price $1.00.

A very interesting and informative study of business girls employed in office positions, carried on largely by the cooperation of the Y. W. C. A. and the Religious Education Association. Anyone working with business girls should study this monograph, and those dealing with school girls who are looking forward to business positions will find many practical suggestions. The chapter headings are:

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VIII Vocational Problems
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XI Undeveloped Personalities
XII A Challenge to Institutions

Six appendices give questionnaires and outlines by means of which data were secured from the business girls.

The Bibliography is given under the following classification:

A Short Bibliography on Girls
Books Which Will Help in Understanding Girls
The Need for a Mental Hygiene Program
Budgets
A Brief Bibliography on Vocational Guidance
General Bibliography of Material to Which Reference Has Been Made —M. L. N.

Books Received

Leisure and Its Use. By Herbert L. May and Dorothy Petgen. New York, A. S. Barnes and Company, 1928. 268 p. Price $2.00.

Play Days for Girls and Women. By Margaret M. Duncan and Velda P. Cundiff. New York, A. S. Barnes and Company, 1929. 87 p.

The Brotherhood of Man. A Pageant of International Peace. By Alice C. D. Riley. New York, A. S. Barnes and Company, 1924. 50 p.

Marching Tactics. For Use in Physical Education. By S. C. Staley. New York, A. S. Barnes and Company, 1928. 115 p.

Play Areas. Their Design and Equipment. Prepared by Playground and Recreation Association of America. New York, A. S. Barnes and Company, 1928. 206 p.

A Daughter of the Seine. The Life of Madame Roland. By Jeanette Eaton. New York, Harper & Brothers, 1929. 324 p. Price $2.50.

Religion, Whence and Whither. By Clifton Macon. New York, Association Press, 1929. 101 p.

The Second Epistle of Paul in the Corinthians. By Charles R. Erdman. Philadelphia, The Westminster Press, 1929. 123 p. Price $1.00.

Snowden's Sunday School Lessons. Tenth Annual Volume. By James H. Snowden. New York, The Macmillan Company, 1930. 394 p. Price $1.35

Trail Markers. By Edward D. Goller. Philadelphia, The Union Press, 1930. 115 p.

Later Baptist Missionaries and Pioneers. Volume II. By W. S. Stewart. Philadelphia, The Judson Press, 1929. 266 p. Price $1.50.

Jolita of the Jungle. By Alice F. Peterson. Chicago, Beckley-Cardy Company, 1929. 194 p. Price $0.80.

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Family Pew and Sunday School

(*Continued from page 20*)

stand that church school experts will relieve them of such responsibility, then we are defeating the principle we have in mind of encouraging family religion through the family pew, family worship in the home, and parental cooperation with church school teachers and officers. Our teachers should be expert in their work but our methods of administration should encourage family cooperation.

I heartily agree with this article that the family pew is very desirable. It is the only place in the modern church where the whole family can get together for worship. Everything else is graded. We believe in graded work thoroughly, but there should be a place for the entire family in the church home. God and Jesus Christ and the Bible are understandable and applicable to the entire family as well as to each individual in it. The worship service or ritual of a church has many valuable factors besides the sermon. Many people seem to think that if the sermon is beyond the comprehension of little children they should not be at the church worship. These children absorb much from hymns, prayers, Scripture reading, and even something from the sermon, particularly when an attempt is made by the minister to adapt his message to the whole family. There is also at work the entire influence of the crowd upon the individual and the power of imitation and imagination in human life. These influences are much stronger with little children than they are with adults. At the same time the blessing of God rests upon all persons assembled in his name, and who would limit the work of the Holy Spirit in leading people into the truths of Christ to the adults only.

I do not think it is necessary to send children from the church worship for class study during the period of the sermon. The church school can be maintained on the same schedule and children encouraged to attend church worship and remain through it all. It breaks the very unity of worship experience which we desire when children leave the church worship before it is completed, and this break affects the mood and attitudes which have been formed up to that time, not only in the children alone but also in the adults.

Such experiences as Dr. Osgood's are interesting and profitable in helping us find the solution we are seeking to the problem of developing the spiritual life of the family as well as the individual in such a way that the individual ultimately will receive the greatest good through a unified Christian experience and loyalty to the Kingdom of God.

—Ray G. Fletcher
Director of Religious Education, House of Hope Presbyterian Church, St. Paul, Minnesota.

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The Lost Star

(*Continued from page 27*)

FIRST ARAB (*disgustedly*): There is no music in a Jew's feet. It must be hidden in that powerful young throat of his.

ONLOOKER or SECOND ARAB: Yea, let him sing for us one of those queer songs of his people. Go ahead, dog, canst thou sing?

(DAVID *still stands silent, his face uplifted.*)

FIRST ARAB: Look at him! Straight as the steel the Romans carry. Doubtless he thinks he is a prince, or, better yet, that promised king his people are always prating about. I have it! (*Approaches* DAVID *and thrusts a leering face close to his.*) Tell us about thy king, Jew. Sing us a song about thy Messiah.

(*The others applaud heartily. There are cries of* "Yea, Messiah!")

(*Suddenly* DAVID *begins to speak. There is a hush.*)

DAVID: "He is despised and rejected of men; a man of sorrows and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter and as a sheep before his shearers is dumb, so he openeth not his mouth."

(*There are cries of* "Stop him!" "Flog him!" "He thinks he is a prophet!")

FIRST ARAB: We've played long enough.

(*The* SECOND ARAB *seizes the boy roughly, pushes him to his knees, and bares his back. The* FIRST ARAB *lifts the lash and swings it.*)

BALTHASAR (*rushing forward and seizing the lash*): Wait! Thou shalt not touch him! Thou art not fit to lay a finger upon him.

(*The* ARABS *stare at the imposing stranger.*)

BALTHASAR: See! The slave is mine. I have paid for him with a ransom of gold. Take it and begone.

(*Their eyes rest covetously on the gold in his hand. One of them seizes it, examines it to see if it is real, and nods to the other.*)

SECOND ARAB: It is well. The stranger pays a good price for the slave. We are well rid of him.

BALTHASAR (*sternly, with a sweeping gesture*): Begone, all of you! Ye men with hearts of stone, who stand unmoved before the suffering of the innocent! Ye slaves of mammon, who make gold your god! Begone!

(*They go out one by one in silence. He stands with bowed head.*)

BALTHASAR: Alas, what am I better than they? Have not I, too, sold the treasures of heaven for the trinkets of earth?

(*Kneeling, the slave presses his lips to* BALTHASAR'S *garment.*)

DAVID: My master!

(BALTHASAR *stoops and gently removes the rope and chain.*)

BALTHASAR: Thou art no longer a slave, my son. Thou art free.

DAVID: Nay, I am ever thy slave, for thou hast saved me. Stronger than fetters of iron are the bonds of love. See, my master! (*Stretches out hands.*) I will follow thee to the ends of the world.

BALTHASAR (*touched*): Thou shalt go with me. But, alas, I know not where to go. The enemy I sought has escaped my hands, and there is no longer any purpose in my wanderings. (*dreamily*) Once—a long time ago, it seems—I started on a journey—on a quest—to find the King.

DAVID: The King?

BALTHASAR: "The Star that was to come out of Jacob and the Sceptre that was to arise out of Israel." I had almost forgotten it—until today. It is as if a thick cloud had blotted it from my vision. There was a question my comrades asked. "Where is he—where is he that has been born King of the Jews? For we have seen—we have seen—"

DAVID (*softly*): The King of the Jews? Has he then come at last? Oh, let us go and seek him!

BALTHASAR: But how can we find him? I have forgotten the way, and there is none to guide. Perhaps we could overtake my comrades, but I know not the way they have taken.

DAVID: Thou didst lose them in the desert?

BALTHASAR (*ashamed*): I told them to go on ahead, because I saw a jewel that struck my fancy, and I wished to purchase it.

DAVID: Ah, my master! I am only a young Jewish lad, but I know that when the King comes, only those who seek him with their whole heart shall truly find him. He who turns aside from his quest unto selfish paths shall never come into his presence. But let us go unto Jerusalem and inquire of my countrymen. Surely they will know in the city of Zion if the King has come.

CURTAIN

Episode Four

SCENE: *The road between Jericho and Jerusalem. It is late afternoon, almost twilight.* HEMAR *is seen lying at one side, prostrate and motionless. He lies in a dim light and is hardly visible to the audience. If it is possible to depict scenery, a rocky, barren background should be suggested.* BALTHASAR *and* DAVID *enter slowly.*

DAVID: See! We are climbing higher. If the daylight does not die too quickly, we shall soon be able to see the white towers of Jerusalem shining like alabaster against the setting sun.

BALTHASAR: It is a strange and lonely road, and a barren country. We have come into a new world since we left Jericho, that fair city of the plains, with its palms and vineyards and fragrant gardens. Jericho is a woman's land, like those cities that lie in the path of the dreaming Euphrates. This is a man's country—wild and rough and stern—a country for heroes. No wonder thy people have been great, nourished at such a stark and rugged breast! No wonder their faces have turned upward out of grim reality to God!

DAVID: Perchance we should not linger. Sometimes, they say, there are robbers lurking here in the rocks above the path, to do harm to the travelers who pass by. See, it is dark here. The rocks tower high.

(*He goes ahead a little way, while* BALTHASAR *stands meditating.*)

DAVID (*suddenly seeing the man lying in the path*): See! My master!

BALTHASAR: What is it?

DAVID: A man lying by the roadside.

BALTHASAR (*startled, coming nearer*): A man?

DAVID: See! His body is beaten and bruised. He must have been attacked by robbers as he was going up to Jerusalem.

BALTHASAR: Is he dead?

(DAVID *leans over and holds his head to the man's breast.*)

DAVID: No, he is not dead, but his breathing is already slow and faint. Shall I not run to the camel, my master, and bring oil and water that we may bind up his wounds and wet his parched lips? (*He starts away.*)

BALTHASAR (*lifting a commanding hand*): Wait!

(*He stands looking down at the man for a long time.*)

BALTHASAR (*softly*): So—Hemar, my enemy—thou hast been delivered at last into my hand! (*a pause*) How often have I dreamed of this—to see thee lying weak and powerless! (*another pause*) And now thou livest or thou diest—as I will.

(*He stands a long time looking down and pondering, then finally he turns to* DAVID *with an imperative gesture.*)

BALTHASAR: Go! Run swiftly to the camel and bring water that we may give him to drink and oil that we may dress his wounds. Quickly, before it is too late!

(DAVID *runs offstage and while he is gone* BALTHASAR *kneels beside* HEMAR, *lifts his head gently, and pillows it on a portion of his own garments—an easily detached outer drapery, perhaps.* DAVID *returns with the water bottle, a cruse of oil, and some cloths.* BALTHASAR *ministers to the wounded man, washing his wounds, anointing them with oil, and binding them. Only part of this need be visible to the audience. Soft instrumental music may be played while action is going on. Finally* BALTHASAR *leans him against a rock or some portion of the stage, his head still pillowed by the cloak, face toward the audience.*)

BALTHASAR: It is well. He will live. Do thou watch and tell me when he wakens.

(*He goes away a little way and stands thoughtfully.* DAVID *hovers over* HEMAR, *who, after a moment, opens his eyes, shudders, and draws back as if to shield himself.*)

HEMAR: Nay, do not beat me! Canst thou not see? I am an old man and can do thee no harm. Thou shalt have all these precious goods—all—all!

DAVID (*soothingly*): Hush! They are not going to beat thee any more. See! Thou art among friends. We will take care of thee.

(HEMAR *comes back to full consciousness. He looks up dazed.*)

HEMAR: Who art thou?

DAVID: I? Oh, I am nobody. Only a Jewish slave traveling up to Jerusalem with his master. It is he who ministered to thee and bound up thy wounds.

HEMAR (*wonderingly*): Was he not afraid of the robbers? Why should he have stopped to help a stranger?

DAVID: He stopped to help me, too, and I was a stranger. I think it is because his heart is so full of love.

HEMAR (*struggling to lift his head*): Is he gone? I must follow him and thank him. Would that I had some precious gift to give him, but the robbers stripped me of all my wares. And I can give thy master nothing—nothing but an old man's gratitude. Tell me, has he gone?

BALTHASAR (*quietly, coming toward him*): Nay, I have not gone—Hemar.

HEMAR (*drawing back in intense fright*): Balthasar!

(*He tries to rise but only sinks back in terror, covering his face.*)

BALTHASAR (*gently*): Fear thou not, Hemar. No harm will come to thee.

HEMAR: Must I meet misfortune at every turn? First the robbers fall upon me and take all my goods and leave me half dead. And now I am released from death only to come face to face with my greatest enemy.

DAVID: Hush! That is my master. It is he who ministered unto thee and brought thee back from death.

HEMAR: Balthasar—saved me? (*piteously*) Oh, why didst thou not leave me to die? Is death not sufficient punishment for my

sins, that thou couldst not have been satisfied? Must I also be brought back to life only to die again? (*weak and trembling*) See! I am an old man. I have sinned against thee, my countryman. Have pity, and what thou hast to do, do quickly. I am ready.

BALTHASAR (*after a silence stoops and lays his hand gently on the old man's forehead*): Nay, Hemar, thou dost not understand. I saved thee to bring unto thee life, not death. There is no longer hatred in my heart.

(HEMAR *looks uncomprehending, then a light breaks over his face.*)

HEMAR: Then—thou hast forgiven me, thine enemy?

BALTHASAR: I have forgiven thee—my friend.

(HEMAR *lifts himself and seizes* BALTHASAR'S *hand, which he presses to his lips. He is about to break out in a storm of thanks.*)

BALTHASAR: Nay, do not thank me. What am I—what is any man—that he should not forgive his enemy? Have not I, too, sinned against the most Holy One and walked in the darkness rather than the light? How, then, should I expect forgiveness if I did not forgive?

HEMAR: May the blessing of the Lord of Lights be upon thee. May his stars be a guide unto thee and his truth overshadow thee. But I—alas—it were better if I were dead! An old man in a strange land with all my treasures gone! My priceless incense from Arabia, my ornaments of gold from the shops of Damascus, my silks of Tyrian purple—all gone! I have nothing to take back with me to my own country, and, alas, no means to take me back. What shall I do?

(BALTHASAR *points offstage, where he has been gazing.*)

BALTHASAR: Look, Hemar, what dost thou see? On the road that winds just above the cliffs?

(BALTHASAR *helps him to rise. He shades his eyes.*)

HEMAR: My eyes are old and dim. I can see but the rough shape of camels against the sky.

BALTHASAR: Soon they will pass over the brow of the nearest hill. Look more closely, Hemar. They are coming nearer.

HEMAR (*eagerly*): It is a caravan of merchants. Their turbans are white, and their cloaks—(*excitedly*) If I mistake not, they are of my own country. Doubtless they have been into the far southland to purchase treasures from Egypt and are now returning home.

BALTHASAR: Wouldst thou return with them, Hemar—to thy home and to thy children, to the city of thy fathers and the country of thy birth?

HEMAR: Ah, if I only could! But it is an idle dream, for I have not even a single piece of silver to pay the price of my journey.

(BALTHASAR *draws the jewel from his breast, looks at it a moment, then thrusts it into the old man's hands.*)

BALTHASAR: See! It is thine. Take it and return to the country of thy fathers. Thou shalt pay for thy journey and yet have enough to spend the rest of thy life in peace and happiness.

HEMAR: Nay! It is too much. It is like molten gold from the altars of the gods. It is a priceless gem, Balthasar.

BALTHASAR: It is all I have. And it is thine. Thus shall my soul purchase its release from hatred. Go, David, my son. Lead him to the hill yonder and await the coming of the caravan.

(*The two go out,* DAVID *supporting* HEMAR. BALTHASAR *stands in deep thought. He starts walking up and down. Soft instrumental music may be played. After a pause* DAVID *reënters.*)

DAVID: He is gone, my master. And I have news for thee. One of the leaders of the caravan said that at the entrance of the Holy City they passed two men from thine own country entering Jerusalem. They came richly dressed, riding upon two white camels, and asked a strange question of the keeper of the gate. (*Repeats softly and reverently.*) "Where is he that is born King of the Jews, for we have seen his star in the east and are come to worship him?"

BALTHASAR (*eagerly*): It is my comrades. They have kept true unto the vision and have not turned aside. Perhaps—even now—they have found the King.

DAVID: Shall we not go and seek him too, my master? The shadows of evening descend, yet even now ere the way becomes too dark, we may reach the gates of the Holy City. Shall we not go?

BALTHASAR: Nay, it is too late. I have turned aside from the path, and am not worthy to come into His presence.

DAVID: Hast thou not found the way again, my master?

BALTHASAR: And I have no gift to lay before him. I have spent all the gold that was to be his. Shall I come into his presence empty handed?

(DAVID *spies a small packet on the ground.*)

DAVID (*picking it up*): See! My master! Look what I have found.

(BALTHASAR *opens the packet.*)

BALTHASAR (*wonderingly*): Myrrh! A bundle of myrrh! The robbers must have let it fall in their haste to carry away the merchant's treasures. It is too late. We cannot overtake him. And, besides, Hemar has the jewel. He would have no use for this.

DAVID (*softly*): "My well beloved is a bundle of myrrh unto me." Oh, canst thou not see, my master?

BALTHASAR: Thou meanest—

DAVID: Is it not a fit gift for the one thou seekest? Hast thou not bought it with the labors of thy hands and paid for it with the conflicts of thine own soul?

BALTHASAR: But how can I bring it unto Him? For myrrh is the symbol of sacrifice and death. It is the sign of suffering and the emblem of bitterness.

DAVID: Ah, then, my master, must it not also be the symbol of love? Surely he who seeks the King but has not love in his heart shall never find him.

BALTHASAR (*bowing his head*): "My well beloved is a bundle of myrrh unto me." It is well. We will go unto Jerusalem and see if we can overtake my comrades.

(*They start across the stage,* DAVID *leading. Near the middle* BALTHASAR *stops, lifts his head, and gazes upward for a moment in silence. Then he lifts his arms in a gesture of reverence.*)

DAVID (*turning*): What is it, master? The light on thy face! What seest thou?

BALTHASAR: Look, my son! Yonder above the crags. In that cluster of stars shaped like two branches of leaves. Canst thou see? That point of light like a pure white flame hung in the sky?

DAVID: It is very bright, my master.

BALTHASAR (*lifting his arms*): It is His sign. Come. Let us follow. It shall guide us at last into the presence of the King.

CURTAIN

Episode Five

The simple tableau of MARY AND THE CHILD *is arranged on the stage.* CASPAR, MELCHIOR, *and* BALTHASAR *enter at the back of the church and march slowly down the aisle, to lay their gifts before the King.* BALTHASAR *comes last, his head bowed humbly. They kneel and the tableau is held for some moments.*

Notes on Production

MUSIC:

Either instrumental or vocal music should be used between episodes and at places indicated in the text. The following are suggested as possibilities from which the pageant director may choose. Those marked with an asterisk may be found in most church hymnals and it is strongly advised that the music only of these should be used.

Before Pageant: Chorus, "Glory to God in the Highest," Handel's "Messiah," "The First Noel"*

After Episode I: "We Three Kings of Orient Are"*
"Brightest and Best of the Sons of the Morning"*
"Watchman, Tell Us of the Night"*

After Episode II: Funeral March from "Piano Sonata," Beethoven
Funeral March from "Song Without Words," Mendelssohn
Tune, "Mountain View," Beethoven*

After Episode III: Solo, "If With All Your Hearts Ye Truly Seek Me," from "Elijah," Mendelssohn
"Lead, Kindly Light"*
"O Love that Wilt not Let Me Go"*
"We Would See Jesus"*

After Episode IV: "As With Gladness Men of Old"*
"Christians, Lo the Star Appeareth," Mendelssohn*

During Episode V: "March of the Magi"
"Pastoral Symphony" from "Messiah," Handel
"We Three Kings of Orient Are"*
Tune, "Adeste Fideles"*

LIGHTING:

Use, if possible, flood lights with dimmers. For all episodes but the third, colored bulbs will be sufficient. In some instances a spotlight will be effective, as in EPISODE V. Red and amber combination is suggested for EPISODE I, blue and amber for EPISODE II. Be careful not to dim lights so much that the effect will be lost.

COSTUMES:

For most characters use the usual Oriental costumes. The MAGI are dressed richly and wear white turbans, and, in the case of BALTHASAR, at least, there should be an outer garment of white. AMRAH'S dress should be simple and ASHTAR'S ornate. OMAR'S resembles Arabian style—rough, loose robe bound with a girdle and turban which may be a square of cloth fastened to the head by a cord. DAVID'S dress, of course, is suggestive of poverty. Use some good pagean handbook as a guide and do not be afraid of utilizing the most common materials in improvising costumes.

STAGE:

The pageant can easily be produced on any church platform. If no curtain is available, extinguish lights at end of episode and use screens while changing properties. Very little stage furnishing is required though of course any amount may be used. In EPISODE I to suggest the temple a screen may be set up, separating off a small portion of the stage which may pass for the temple interior. In EPISODE II a screen placed sideways to the audience, with a large, tent-like drape thrown over it and slanting upward to some point on the back wall may pass for a tent and may also be used for a wing of the stage. Artificial fire may, of course, be used in both episodes and is easily made from light bulbs and red paper.